

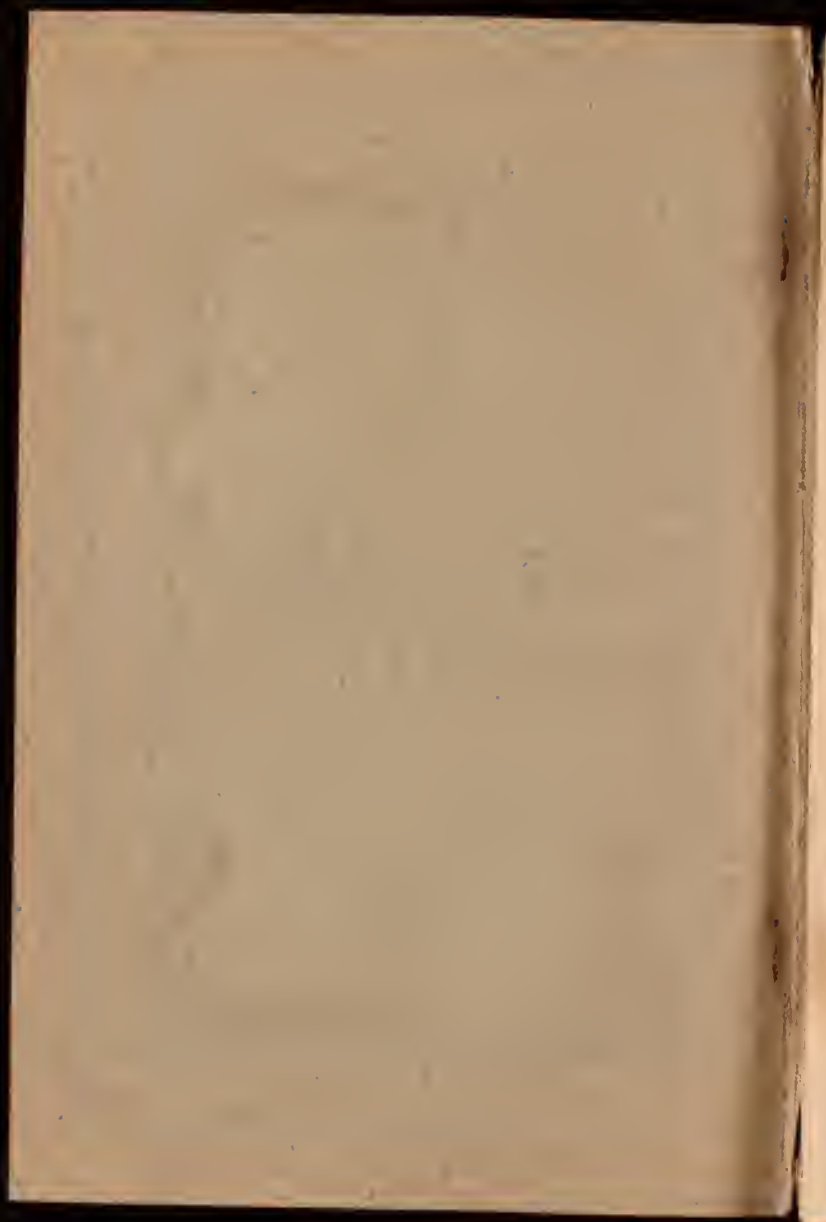
M. H.

BRITISH & FOREIGN
BIBLE SOCIETY

REPORT
OF THE
KOREA AGENCY
FOR 1920

THE BIBLE HOUSE, SEOUL

1921



British & Foreign Bible Society

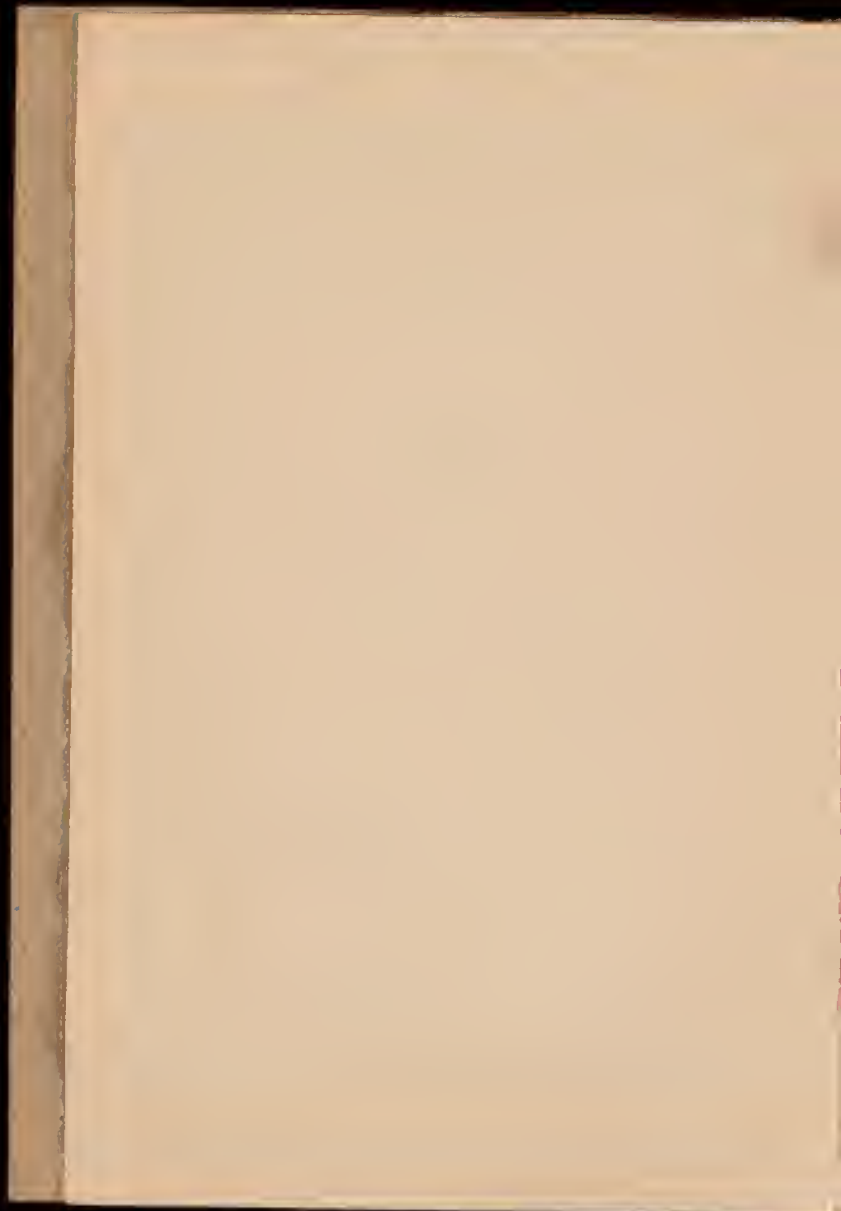
(Established 1804.)

President: H. R. H. the Duke of Connaught, K. G.



REPORT OF THE KOREA
AGENCY FOR THE YEAR
ENDED DECEMBER 31, 1920

SEOUL, KOREA 1921.



Bible House

Chong No, Seoul.

MR. HUGH MILLER Secretary,
MR. THOMAS HOBBS Assistant Secretary.

Missionaries requiring Scriptures, or wishing to employ
Colporteurs are requested to communicate with the
Secretary.

The Society's Catalogue will be sent on application.

THE BIBLE COMMITTEE OF KOREA.

1920-21.

- REV. J. S. NISBET, American Presbyterian Mission (South), Mokpo,
Chairman.
REV. L. B. TATE, American Presbyterian Mission (South), Chunju.
REV. W. F. BULL, American Presbyterian Mission (South), Kusan.
REV. J. N. MACKENZIE, Australian Presbyterian Mission, Fusanchin.
REV. D. M. LYALL, Australian Presbyterian Mission, Masanpo.
THE RT. REV. BISHOP TROLLOPE, D. D., English Church Mission, Seoul.
REV. W. A. NOBLE, Methodist Episcopal Mission (North), Seoul.
REV. C. TAYLOR, Methodist Episcopal Mission (North), Seoul.
REV. A. H. BARKER, Canadian Presbyterian Mission, Hoiryung.
REV. A. R. ROSS, Canadian Presbyterian Mission, Sungjin.
REV. F. S. MILLER, American Presbyterian Mission (North), Chungju.
REV. E. F. MCFARLAND, American Presbyterian Mission (North), Taiku.
REV. A. A. PIETERS, American Presbyterian Mission (North), Chairyong.
REV. W. M. BAIRD, D. D., American Presbyterian Mission (North),
Pyongyang.
REV. J. W. HITCH, Methodist Episcopal Mission (South), Seoul.
REV. C. N. WEEMS, M. E. Mission (South), Songdo.
MR. HUGH MILLER, British and Foreign Bible Society, Seoul, Secretary.

Board of Revisers.

- REV. J. S. GALE, D. D., Seoul, Chairman.
REV. W. D. REYNOLDS, D. D., Chunju.
REV. E. M. CABLE, D. D., Seoul, Secretary, (on furlough).
REV. G. ENGEL, Pyongyang.
REV. W. C. ERDMAN, Taiku.
-

REPORT FOR YEAR 1920.

The year has been marked for us as being one of the most difficult of our years of service. It has been impossible to maintain adequate stocks mainly because of the unsatisfactory state of the labor market. Labor in the Far East as in the West, lost its sense of balance and demanded high wages for irregular and unsatisfactory work. Experienced printers and binders had left their trades for more healthy occupations which, for a time at least, were giving better wages and they could only be replaced by hands that required much training before they could be considered efficient workers. We suffered much because of the shortage of binders. All our Testament binding had to be done in Japan as there were no binders in Korea who could do this work. It was annoying to be unable to keep pace with the demands made upon us although every effort was made to do so.

In the early months of the year money was plentiful but by April the "corner had been turned" and the prices of grains began to drop. In spite of the financial difficulty the demand for books remained very good. The increased interest in Christianity on the part of the people and the large numbers attending the churches as inquirers made Scripture selling easy and accounts for the increase of 13,000 in the number of New Testaments sold. To even these inquirers the Bible is much more of an open book than to the Westerner.

The Rev. F. S. Miller says:

"Even here at this Eastern end of Asia we find the Bible is more easily understood in some ways than it is in the West. There is no need of explaining many of the Bible's customs one would explain in the homeland: the mill with two women that one sees every day; the well with its hollowed out stone from which the animals drink; the women drawing water and carrying it on their heads in earthenware vessels; the wedding procession coming in at midnight; the threshing floor and

the gleaners; the bier and its carriers and their funeral chant; the one handed plow showing why Jesus said having put his hand to the plow,—not hands,—these are right about us.

We were reading Solomon's decision in regard to the child that was claimed by the two women the other day and one of the Koreans said: 'That is very much like the decision of a famous Korean magistrate. Two women claimed the same piece of cloth, each saying she had woven it. The magistrate said: 'Rip it up the middle and give each one half.' One woman assented, the other said, with tears in her eyes: 'No, don't spoil it, let her have it whole.'

When this book of the East has wrought such miracles over the West, how foolish to doubt its power over its own people. How one wonders whether such a doubter has really felt that power over his own heart and life."

Bible Sunday. The last Sunday in May was observed as Bible Sunday as has been the custom for some years. The response was good and the total contributions received amounted to ¥ 1,649.39 an increase of ¥ 250.00 over the contributions of the previous year. The spirit in which these were given is shown by the following extract from a letter of a missionary:—"With every good wish for the continued excellent work of the Society."

The valued resolution of the Canadian Presbyterian Mission at its Annual Meeting may be inserted here.

A Resolution. "We desire to express our deep gratitude to God and our sincere thanks to the British and Foreign Bible Society for the splendid service rendered by their colporteurs during another year. Of all our workers, none are worthier of esteem on account of the endurance they show in travelling in cold and heat and meeting with opposition as they try to sell and preach the Word of God. They form an important factor in the extension of Christ's Kingdom in the unevangelized territories of our field as well as in keeping the churches supplied with copies of the Scriptures.

We have truly appreciated Mr Miller's sympathy and co-operation in directing the colporteurs, as also Mr. Hobbs' valued aid as he has personally visited our stations and engaged our colporteurs in preaching and selling of Scriptures. This means much, not only in enabling these

men to learn the best methods, but it furnishes a fine example and brings an inspiration.

We value highly Elder Song and Mr. Yang who, as Korean superintendents, have also visited and worked with us and our colporteurs, for their zeal, spirituality and ability, and wish to express our esteem to the Bible Society.

Especially during the days of wide Evangelistic Campaign ahead, we are certain of the aid of this band of workers, and feel sure that God will give them a full share in reaping the harvest that will be ripe after the days of prayer and effort to be made in preparation."

Mr. Hobbs. Mr. Hobbs has continued his work of visiting the colporteurs in their fields and no praise is too high for the great and effective service he is rendering to the Bible Society and to the evangelistic work of the churches.

During the year he made 7 trips in 8 provinces which occupied 145 days. On these trips evangelistic meetings were held at which 858 persons indicated a desire to know more of Christianity or decided to become Christians and 23,633 Scriptures were sold.

The National Bible Society of Scotland made its usual contribution of £200 which paid one fifth of the revision expenses and supported three colporteurs and two Biblewomen who circulated 14,933 volumes of Scripture.

Revision. Dr. Cable continued work on the revision of the Old Testament until he left for the United States in June. No work was then done until Dr. Gale returned from furlough and resumed the task in October. At the meeting of the Bible Committee in October it was announced that the Australian Presbyterian Mission had given permission to the Rev. G. Engel to become a member of the Board of Revisers. At the same meeting it was decided to ask the Northern Presbyterian Mission to release the Rev. W. C. Erdman so that he could become a member of the Board of Revisers and do revision work. Permission has since been given for him to do the work but he cannot for the

time being be released from present assignments. In December Dr. Gale and Mr. Engel met in Seoul for ten days of revision work. It is expected that in the spring of the year arrangements can be made whereby the Board can meet in daily sessions with all its members present except Dr. Cable who has not yet returned from furlough.

Publication. We published 3,000 Old Testaments, 10,200 New Testaments in 4 type, 1,000 New Testaments in 2 type, 10,000 New Testaments in 6 type, 12,500 New Testaments, 755,000 Gospels and Acts, 100,000 Proverbs in 5 type in Enmun; and 2,000 New Testaments in 4 type, 5,000 New Testaments in 6 type, 25,000 Gospels and Acts in 5 type in Mixed Script, making a total of 923, 700 volumes, an increase of 590, 700 volumes over the previous year.

Issues. We issued from the Bible House during the year 2,374 Bibles, 41, 302 New Testaments, and 687,198 Portions, a total of 730,874 volumes. This is an increase of 197,706 volumes over the issues of 1919.

Circulation. The total circulation of the year is 483, 440 volumes, a decrease of 97,960 compared with the previous year. The decrease comes under colportage and Biblewomen's sales. We have had 34 less of these workers on the staff during the year. Those retained average the same number of sales as in the previous year which is low for normal conditions but perhaps as high as could be expected under the conditions which the men and women had to work.

TABLE OF CIRCULATION

| Channels. | Bibles & O. T. | New Test. | Por- tions | Total 1920 | Total 1919 | Total 1918 |
|----------------------------|-------------------|---------------|----------------|----------------|----------------|----------------|
| Colportage Sales | 311 | 5,950 | 399,267 | 405,528 | 507,234 | 519,382 |
| Com. Sellers' Sales | 226 | 1,948 | 1,575 | 3,749 | 4,258 | 6,371 |
| Biblewomen's Sales | 19 | 139 | 25,355 | 25,513 | 30,033 | 30,746 |
| Depot Sales | 1,404 | 28,384 | 18,122 | 47,910 | 38,579 | 46,614 |
| Free Grants | 29 | 338 | 373 | 740 | 1,296 | 1,728 |
| Total | 1,989 | 36,759 | 444,692 | 483,440 | 581,400 | 604,841 |

Colportage. We had 272 men's names on the payroll who worked 5,958 weeks giving an equivalent of 114 men working the whole year. These men are doing the pioneer evangelistic work of the country. It is the hardest task that falls to the lot of any of the church forces, and it is not surprising that some fall by the wayside, unable to endure the strain of toiling alone day after day among non-Christian communities or to withstand temptations that come to them with peculiar force because of their loneliness among people by whom they are unknown. All honour is due to those humble toilers who endure and prosecute their work as seeing Him who is invisible. To help these men Mr. Hobbs and his earnest, evangelical assistants, Messrs Yang and Song have visited them as often as they could and these visits have brought large results not only in the number of books circulated but in the esprit de corps created and by the emphasis laid on the evangelistic value of the work. The Rev. E. J. O. Fraser in his report of the year's work calls attention to this and I now quote:—

"The year 1920 has been one of advance all along the line in the Church in Korea, and it would be strange indeed if there had not been an advance in the work of selling the Scriptures as well. We have special cause to be grateful in the Wonsan field of the Canadian Mission, not only in the fact that sales have been somewhat larger than formerly, but more so in the fact that the colporteurs show a greater enthusiasm in their work than before.

At the first of the year the men were laboring under difficulties, as prices were high and it was difficult to keep the men free from financial worry. As the summer came, and especially in the autumn months, prices decreased and it was possible for the colporteurs to travel farther afield without getting into debt.

**Mr. Yang's
First Visit.**

Another thing that has put new life into the work has been the two visits paid to our field by Mr. Yang, the supervisor of the colporteurs sent out by the Society.

Mr. Yang came in March and worked with the men for a month. His work was not simply that of getting books sold. He was greatly helpful in bringing a new spirit to the dozen or so churches that they visited in the course of their travels, and in that way led many to give in their

names as desirous of becoming Christians. Of the two hundred odd who gave their names in the spring it is a safe estimate to say that in most cases about ten to twenty per cent are now in regular attendance. A small percentage? Yes. But as a result of a visit extending over at best but a day or two at each place, with but little done in the way of adequate follow-up work, it is an indication of the attitude the non-Christians are now taking to Christianity. Along with the bringing in of these new Christians the men, four in number, were able to sell in the month over 3,000 Gospels.

**Mr. Yang's
Second Visit.**

The second visit of Mr. Yang was made in November and December. His services had been spoken for well in advance, or it would have been impossible to have got him. He started in Yang Heung County town with his four men, and as the time coincided with the Evangelistic Campaign of the Forward Movement in that town, they planned their work to fit in with the general plan. They all attended the morning prayer meeting, which Mr Yang led. Then the colporteurs went out in and around the town and nearby villages and sold Gospels until near the time for the evening meal; the evening meetings then brought all together when the colporteurs helped in bringing in new people, and in the conduct of the services.

The same thing was done the next week at the town of Munchun and for the rest of the month the men worked in some smaller places, with the result that about two hundred names were given in, and about 4,000 Gospels sold. The best thing about this visit is that the results for the churches from the names given in are likely to be much more permanent. It is of course, much too early to make any definite statement, but the spirit manifested, and the general attitude taken to the Gospel by the newcomers, as well as the better arrangements made for following them up, give indications that there will be a percentage at least twice that of the spring campaign that will be permanent.

The outstanding feature of it all is more unique than it should be. This feature is one that came as a result of several circumstances, but in a way as a result of but a trivial decision made at the last moment. There is a small town just fifteen li (five miles) from Wonsan, where there had been for some years a struggling congregation. Recently, through removals, death and loss of enthusiasm the Christians entirely disappeared, with the exception of one woman who was prevailed upon to live in the church. The first circumstance in the chain was the appointment of a new colporteur in place of one who resigned. Mr. Kang Kyi Syun, who has worked for many years with the Bible Society, felt that it was his duty to be more with his family, and resigned at the end

of October. He had lived in Anyun county, but had worked the two counties of Anyun and Tokwon. When Mr. Yang made his visit this fall it was decided to put on tentatively in his place Mr. Kim Kyi Yung, who promised, if appointed permanently, to live in the town of Tokwon, and do his best to revive the defunct church there. He has many relatives there, and is a man of influence among them. He worked with Mr. Yang in the places mentioned above for three or four weeks, and then at the end of the month he made a request, that as he was to start work in Tokwon soon it would be a good thing if the colporteurs and Mr. Yang could go Tokwon for a day or two before disbanding.

A Result.

Permission was given, with the result that not only were Gospels sold, but about forty names were given in, with some additions later, and on the two Sundays since that time there has been an attendance of forty or fifty at both morning and evening services. Among those are middle aged men, young men, women, boys and girls, so a fine start has been made, and the colporteur, Mr. Kim, who is to live there has received such an inspiration that it is likely to become a permanent place of worship. The young men from the Wonsan church, too, are going to make it part of their duty to see that some one goes each Sunday to help in the meetings there, while the colporteur will so plan his work that he may be home on Sundays, at least.

We are most grateful to the British and Foreign Bible Society for the support of these men and for the aid that is given in the distribution of the Word of God. Truly the Society is well described in that phrase of its Secretary, Dr. John H. Ritson, as 'the servant of the servants of God.' It most admirably serves the missionary body in its own special work, and that work is a most necessary part of the great task we are engaged in, and one that the missionaries would find well nigh impossible were it not for this Society."

One of the colporteurs superintended by the Rev. F. J. Thomas:

"Got into a place about ten miles from here while selling Scriptures and found some willing listeners. Little by little the interest grew and he got a group of twenty or thirty gathering for worship on Sundays. He then set himself the task of getting a church built and succeeded so well that they now have a church capable of seating about one hundred people."

The Rev. D. W. McDonald writes that where two of the colporteurs work

"Is an unevangelised territory, but largely through their efforts a number of churches have been started with one hundred Christians. The colporteur working with an evangelist is a powerful agency for bringing men to Christ. The men have done great work. I cannot speak too highly of it."

The Rev. H. W. Lampe gives the following extract from his colporteur's report :

"Last spring as I was traveling through Nongchun county selling Gospels, I fell in to conversation with a man by the name of Ni Yooduck. There are four in his family, including his mother, sixty years old, and a baby I pled with him very earnestly to accept Jesus as his Lord and Savior from sin. He did not spurn my words but listened very favorably and finally asked me to come into his house which I did and explained to him more definitely about the

Angry. As we were thus talking, his mother, the old lady, who had been visiting at a neighbor's came into the lower room and hearing me exhorting her son to believe on Jesus, she threw open the door and asked what sort of a custom it was for a person you had never seen before to come and deceive people into believing on Jesus. Then becoming fiercer and rolling her eyes around, she continued: This is my only son. I carried him on my back. But now if he becomes a Christian there will be no one to offer sacrifices at my grave nor in the house, so get out! Of course, I left and went on my way, but recently in going through Nongchun again, I heard that this man had become a Christian. I went to his house and found that the whole family had become firm believers. The old mother was profuse in her apologies for her former actions. Surely the Word of God is very powerful. Praise be to His Name."

The Rev. R. D. Watson says :

"Our new colporteur is doing well. I visited this week a new group of twenty believers which is practically the result of his work."

The Rev. A. F. Robb's report is as follows :—

"Mr. Kang is getting old. He cannot travel as long distances as formerly. But he continues to sow the good gospel seed. And it is springing up and bearing fruit. On a recent visit to his home town I found a number of new Christians attending the local church so that the congregation is about double what it was a year ago. We will doubtless see further fruit from the seed sowing in his district.

The visit of Mr. Hobbs with Mr. Yang did much to advertise the gospel. Large crowds gathered to hear them and many expressed a desire to become Christians.

In the breasts of many the old spirit of hostility and distrust is giving place to a spirit of friendliness and inquiry. The work of the colporteurs in making people acquainted with the gospel has doubtless had a large share in producing this result."

The good colporteur is always helpful in the field in which he travels and this is shown very clearly in the report of the Rev. C. Taylor.

During the past year the scarcity of money among the Koreans has had its effect upon the sales of the colporteurs it is difficult to make sales when the people cannot dispose of their crops for enough to pay half of the cost of production. The men, as usual, have been used when available to help the regular preachers by supplying for them on Sunday and in leading prayer services during the week, and frequently conducting religious services wherever they happen to be when night overtakes them. The high cost of travel has made it pretty difficult to keep the men at work among the non-Christians for more than a portion of their time although market days and large gatherings of every kind have been made good use of. The number of Old and New Testaments that have been sold indicate larger sales among believers than formerly, but a very fair average of portions sold to non-Christians has not been without fruit. One of the colporteurs, Mr. Chung Sung Taik, not only travelled great distances on foot over the hardest field we have but has, as formerly, been very active in personal work and in the absence of the regular pastor has looked after the work in a general way in three different churches. He told me that during the summer months when it was too hot to travel in the day time he made long trips at night and by this means was able to reach a preaching place for Sunday after selling books throughout the week. At his home church he received the promise from twenty five young men that they would become Christians and some of them have already come into the church as probationers. One of these recently attended a large Bible Class held about forty miles from his home and brought with him two of his poorer neighbors and paid their entire expenses.

I am of the opinion, and have been for a good many years, that the work of a good colporteur is the most difficult task of any of our helpers and yet one in which great good can be done. This is attested to by the number of back-sliders reclaimed in addition to new believers

obtained and the new groups that have been started by them and in many cases carried on by them till a "helper" or leader could be found.

All of our colporteurs have regularly attended our yearly Bible Classes and one of them is a graduate of the course. They not only have the privilege of selling the Scriptures but are fairly well qualified to tell the people what the Bible is and what it means for them to believe its teachings. They are still an indispensable part of our seed sowing and church planting program.

Mr. Fujisawa, our Japanese colporteur, continued at work throughout the year. He has had many difficulties to contend with and like the Korean colporteurs at times he could not get all the books he could sell. His sales therefore are low. In one of his reports he writes:

"I was having supper at the same table as a manager of a fishing company in north Korea. Before eating I knelt down and returned thanks for the food. The manager was astonished and immediately asked why I did that? I said, I am a Christian and return thanks to God for the food before eating it. I told him that I was a colporteur of the British and Foreign Bible Society and that I had come here to work. I tried to explain to him very carefully as to what Christianity is and we read the first chapter of Genesis together. He told me that he knew only that Christianity is a religion of the western people and very bad for the Japanese and Japan. I explained to him that Christianity is an eastern religion and as God 'hath made of one blood all nations of men' it was for the Oriental as well as for the Occidental. He bought a Bible and said he would study it. He asked me to come to his home and to his company's offices. I told him that I would as soon as I had finished working in the outside villages which I did. He welcomed me cordially and arranged for me to meet the fishermen. I had several meetings with them and sold many books to them. The later reports from the place are very encouraging."

**Christianity
bad for
Japanese**

Biblewomen. We had an equivalent of twelve women working throughout the year. Miss Robb in reporting of those under her superintendence writes:

Mrs. Han continues to do good work in Cheung Pyeng County. She still holds the record for sales among the Biblewomen, her total for the year being 1,675 gospels and 11 New Testaments. The number of those to whom Mrs. Han spoke a message of hope as she travelled

among the villages probably exceeds 3,500 and she reports that as a rule people listen well and that she finds great pleasure in her work.

Healed.

Among those who became Christians through her influence was one family of four members. Shortly afterwards a child in the family became seriously ill, and as the Bible-woman was not far away she was sent for in haste and asked to pray for the child. To her joy he recovered, and the parents' faith was strengthened and they praised God for His goodness.

This seems to be a time of special opportunity for all Christian workers as the people listen to the preaching of the gospel with more readiness than in former days, and the Bible Society workers sell the Scriptures more easily.

Personally I praise God for the privilege of serving Him in Korea at this time, and for the faithful and zealous co-workers which the Bible Society has provided. They are the pioneers who prepare the way for other workers, and theirs should be the greater reward.

The Biblewoman, Tabetha Won, though now seventy years of age and unable to travel long distances as formerly, is as enthusiastic in her work as ever and often expresses the hope that she may have strength to continue as a worker of the Bible Society until her death. Her sales of Gospels for the year compare favorably with former years, the total being 1,175 while her sale of Old and New Testaments was a record one for a Biblewoman. This year our Lord has wonderfully blessed the work in Puk Chung County and the missionaries and Korean workers are rejoicing over the numbers coming into the churches and the new groups which are being started in a number of places.

Mrs. Won reported having given the gospel message to about 2,500 people during the year and every month there were a few who made the great decision to give up the worship of evil spirits and serve God and His Son, Jesus Christ.

The following incident though not of recent occurrence may be of interest as showing the power of the written Word alone. A woman in one of our churches related in a very dramatic manner how she had been cured of paralysis some years ago while in Seoul. She was quite unable to walk and could only move her limbs with the greatest difficulty. One morning she heard a bell ringing and out of curiosity asked some in the house what it meant. 'Why,' was the reply, 'it is a church bell calling the people who believe in the Jesus doctrine to worship.' 'What doctrine is that?' was the next question and as it was not answered satisfactorily she said, 'There must be some books which tell about the

doctrine. Go out and buy me one,' handing the boy twenty sen. He soon returned with a small book which he said cost only two sen. It proved to be a copy of the gospel of Matthew and the woman began at the beginning and read through to the passage in the 9th chapter which tells of the healing of the palsied man. Then she exclaimed, 'Here was a man as helpless as I am who was healed of his disease and perhaps I can get healed, too. I must go to that church right away.' 'In a few days' said someone, 'the people of that church will be having special services in honor of Jesus' birthday and perhaps that would be a good time to go.' The woman agreed and in the meantime saw about getting ready an outfit of spotless garments as it would not do to approach such a great Healer, who was said to be the Son of God, in clothes not absolutely clean, neither could she go without an offering and she sent to the bank and got two new and clean one yen bills. She also wrote out a statement of her case and a petition for healing on a sheet of white paper and then awaited impatiently for the arrival of Christmas day. When the day arrived she was taken to the church when her first act was to set fire to the paper she had prepared and threw it up in the air and so present her petition to God. Then she prostrated herself and prayed and after a considerable length of time she felt that she was healed. Her prayer in faith was answered for she was able to rise and walk home without assistance, and as she went she praised God for His great mercy.

The woman became a Christian and naturally desired to see her husband and other members of the family brought to the Lord. She did not speak to them, she said, but believing the text 'ask and ye shall receive' which she had found in the 7th chapter of Matthew, she prayed for them continuously. At last they, too, came to a saving knowledge of Jesus and it was a happy day when all eight members went with her to church. The woman has a slight halt in her walk which I had not noticed until after I heard her story.

The Biblewoman, Ki Ban Chu 13, continues her work in Hongwon county in the southern Ham Kyeng Province. She is a faithful worker and is generally well received as she travels from one village to another selling portions of the written Word and preaching the gospel of salvation through Jesus, the Son of God. Her sales for the year amounted to 1,250 gospels while those who heard her message numbered about 3,000.

Sometimes the Biblewoman has been discouraged because of the apparently small results from her work but it now seems to be a time of fruitage and Mrs. Chung and other Christian workers in the district are

rejoicing because of the numbers who have come into the churches during the year and the number of places in which new groups are meeting regularly for worship.

Sometimes your Biblewoman and a teaching Biblewoman travel together and at such times they both find more pleasure in their work and think there are better results. But as the latter has to spend most of her time among the churches and the former travels mostly in non-Christian villages it is not often that they can work together. All the women say they enjoy their work and are glad of the opportunity and privilege of serving our Lord as workers for the British and Foreign Bible Society.

Gratitude.

We are very grateful to the friends in the home lands who by their contributions to the British and Foreign Bible Society make it not only possible for the Christian community to buy Bibles at moderate rates but also makes it possible for the Society to send colporteurs and Biblewomen out among the heathen, under the direction of the missionaries.

Conclusion.

The above will give some idea of what we have been doing during the year that is now past and while fully conscious of the imperfect service rendered, because of conditions beyond our control, we are thankful that we can say in the words of an esteemed correspondent: "Without the Bible Society the Missions could have obtained but a small quota of the success which has crowned their labors."

HUGH MILLER,
Secretary.



Abstract of Cash Account of the British and
Foreign Bible Society for the Year

Ended 31st December, 1920.

| <i>Receipts.</i> | <i>Yen.</i> | <i>Expenditures.</i> | <i>Yen.</i> |
|--|-------------------|---|-------------------|
| To Balance in hand as per last account..... | 8,125.80 | By Translation Expenses & Corrections for Press | 1,705.50 |
| „ Bills drawn on the Treasurer | 138,597.24 | „ Editions printed and received into stock | 46,644.00 |
| „ Sales of Scriptures: | | „ Binding | 15,903.59 |
| Colportage | 10,223.32 | „ Scriptures purchased | 15.51 |
| Depot | 16,142.93 | „ Miscellaneous printing | 2,362.50 |
| Commission | 1,891.01 | „ Freightage and Transpor- tation of Scriptures | 8,385.56 |
| Biblewomen | 727.57 | „ Loss on Exchange. | 13,846.40 |
| „ Contributions and Collections | 1,691.39 | „ Rent and Taxes | 384.32 |
| „ Cash paid in London | 31.58 | „ Depot Expenses | 7,409.32 |
| „ Interest | 51.46 | „ Colporteurs' salaries and Expenses | 50,278.14 |
| „ Reserve for Insurance | 123.06 | „ Biblewomen's salaries and Expenses | 2,306.12 |
| „ Rent | 740.00 | „ Discount to Booksellers and Traders | 3,524.55 |
| | | „ Secretary's and Asst. Secretary's salaries and travelling ex- penses, etc. | 10,325.94 |
| | | „ Property | 519.33 |
| | | „ Office furniture and fixtures | 152.50 |
| | | „ Balance on hand | 14,593.08 |
| | <u>178,356.36</u> | | <u>178,356.36</u> |

BIBLE SUNDAY COLLECTIONS.

| | Yen. |
|----------------------------|--------|
| Per Rev. A. W. Allen | 21.15 |
| Rev. W. J. Anderson | 19.92 |
| From Andong Church | 1.00 |
| Anyen Church | 3.86 |
| Per Rev. A. H. Barker | 6.50 |
| Rev. H. E. Blair | 7.00 |
| Rev. W. F. Bull | 20.85 |
| Rev. E. M. Cable | 21.07 |
| Mr. Cha Chin Suk | 2.40 |
| Mr. Chang Pyeng Ik | 1.00 |
| From Chang Sung Church | 1.60 |
| Chang Yun Eup Church | 4.05 |
| Chang Sung Church | 8.10 |
| Chemulpo Church | 9.17 |
| Choong Kok, Seoul Church | .46 |
| Choong Wha Church | 1.70 |
| Cho San Eup Church | 2.00 |
| Chung Dong Church | 25.00 |
| Chung Ju Church | 2.48 |
| Chun Ju Church | 1.00 |
| Per Rev. R. C. Coen | 5.00 |
| Rev. J. C. Crane | 14.25 |
| From Dai Dong Church | .74 |
| Duk Chun Church | 1.16 |
| English Church Mission | 18.73 |
| Eun Yool Church | 4.00 |
| Eui Ju Church | 8.80 |
| Eui Ryung Church | 3.00 |
| Per Rev. E. J. O. Fraser | 13.66 |
| From Fusan Japanese Church | 2.00 |
| Ha Kyo Church | 1.50 |
| Hai Ju Eup Church | 20.00 |
| Per Rev. W. B. Harrison | 10.00 |
| From Ha San Church | 1.00 |
| Hong Sung Church | 1.38 |
| Hong Chun Church | .50 |
| Hong Won Church | 8.50 |
| Hyo Cha Dong Church | 1.44 |
| Carried forward | 276.21 |

BIBLE SUNDAY COLLECTIONS.

| | <i>Yen.</i> |
|------------------------------------|-------------|
| Brought forward | 276.21 |
| Ik San Church | 5.50 |
| Per Rev. E. Kagin | 4.70 |
| From Kang Dong Church | 5.10 |
| Kang Kei Church | 3.50 |
| Kap San Church | 4.80 |
| Kil Ju Church | 1.00 |
| Per Mr. Kim Kyung Mun | 3.42 |
| From Kok San Church | 2.00 |
| Komi Tan Church | .80 |
| Korean Annual Conference, M. E. N. | 143.00 |
| Ko Sung Church | 4.30 |
| Ko San Eup Church | 1.70 |
| Koo Sung Church | 3.00 |
| Ko Yang Church | 3.53 |
| Kun San Church | 24.00 |
| Kwang Heui Mun Church | 2.60 |
| From Kwang Ju Church | 5.60 |
| Kwang Nam Church | 1.00 |
| Kyeng San Church | 1.20 |
| Kyu Yong San Church | 4.93 |
| Per Miss E. A. Lewis, | 2.00 |
| Rev. F. J. L. Macrae | 21.76 |
| Rev. H. D. McCallie | 15.00 |
| Rev. D. W. McDonald | 40.69 |
| Rev. E. F. McFaland | 10.53 |
| Miss I. McPhee | 5.00 |
| From Mil Yang Church | 1.00 |
| Moo San Church | 4.50 |
| Myeng Chun Church | 4.50 |
| Per Rev. K. Nakamura | 5.00 |
| From Nam Hai Church | 10.00 |
| Per Rev. L. T. Newland | 17.18 |
| From Non San Church | 4.50 |
| Per Rev. K. Okato | 5.00 |
| From Po Hang Church | 3.00 |
| Pong Ik Dong Church | 2.21 |
| Pook Chung Church | 4.60 |
| Carried forward | 658.44 |

BIBLE SUNDAY COLLECTIONS.

| | | | | | | | Yen. |
|------|----------------------------|---|---|---|---|---|-----------------|
| | Brought forward | — | — | — | — | — | 658.44 |
| | Poo Ryung Church | — | — | — | — | — | 1.00 |
| | Poo Yuh Church | — | — | — | — | — | .64 |
| | Pyeng Chang Church | — | — | — | — | — | 6.20 |
| | Pyeng Kang Church | — | — | — | — | — | 2.50 |
| | Pyeng Won Church | — | — | — | — | — | 3.11 |
| | Pyeng Yang Church | — | — | — | — | — | 9.55 |
| | Pyeng Yang Japanese Church | — | — | — | — | — | 1.00 |
| Per | Mr. Rim Chei Nam | — | — | — | — | — | 2.85 |
| | Rev. Rim Chung Chan | — | — | — | — | — | 9.00 |
| From | Ri Won Eup Church | — | — | — | — | — | 7.00 |
| Per | Rev. A. F. Robb | — | — | — | — | — | 25.65 |
| | Mr. Ro In Ju | — | — | — | — | — | 2.30 |
| | Rev. A. R. Ross | — | — | — | — | — | 16.75 |
| From | Ryoung In Church | — | — | — | — | — | .60 |
| | Ryu Ju Church | — | — | — | — | — | 3.00 |
| | Sai Kyo Ri Church | — | — | — | — | — | 1.00 |
| | Sak Yung Church | — | — | — | — | — | 1.50 |
| | Sam Chung Dong Church | — | — | — | — | — | .36 |
| | Sang Dong Church | — | — | — | — | — | 4.20 |
| | Seven Days Ad. Mission | — | — | — | — | — | 35.92 |
| | Sin Chun Church | — | — | — | — | — | 1.20 |
| | Song Wha Church | — | — | — | — | — | 5.00 |
| | Soo An Church | — | — | — | — | — | 1.00 |
| | Soo Pyo Kyo Church | — | — | — | — | — | 2.45 |
| | Soon Chun Church | — | — | — | — | — | 2.90 |
| | Su Kyo Church | — | — | — | — | — | 1.00 |
| | Sung Jiu Church | — | — | — | — | — | 19.72 |
| | Syen Chun Church | — | — | — | — | — | 11.70 |
| Per | Rev. L. B. Tate | — | — | — | — | — | 5.00 |
| | Rev. F. J. Thomas | — | — | — | — | — | 12.34 |
| | Miss M. Thomas | — | — | — | — | — | 1.35 |
| | Dr. S. D. Tipton | — | — | — | — | — | 32.00 |
| From | Tong Mak Church | — | — | — | — | — | 5.01 |
| | Tong Yeng Japanese Church | — | — | — | — | — | 3.20 |
| | Union Church, Seoul | — | — | — | — | — | 162.50 |
| Per | R. D. Watson | — | — | — | — | — | 17.50 |
| | Rev. G. H. Winn | — | — | — | — | — | 19.45 |
| | Carried forward | — | — | — | — | — | <u>1,095.89</u> |

COLPORTAGE IN KOREA DURING THE YEAR 1920.

| Names | Province | Years of service | Weeks of Work | SALES. | | | Total | Average sales per month |
|---------------------------------|---------------|------------------|---------------|--------|---------|----------|--------|-------------------------|
| | | | | Bibles | Tracts. | Portions | | |
| AUSTRALIAN PRESBYTERIAN MISSION | | | | | | | | |
| Rev. F. Cunningham | | | | | | | | |
| Pak Kyu Suk | S. Kyeng Sang | 13 | 52 | | 3 | 3,101 | 3,104 | 259 |
| Moon Choong Won | " " | 11 | 4 | | 18 | 234 | 252 | 273 |
| Rev. A. C. Wright | | | | | | | | |
| Kim Ki Wha | " " | 9 | 26 | 5 | 95 | 4,514 | 4,614 | 769 |
| Moon Chang Wook | " " | 4 | 4 | | 17 | 534 | 551 | 597 |
| Rev. F. J. Thomas | | | | | | | | |
| Yi Kap Soo | " " | 8 | 48 | | 13 | 1,527 | 1,540 | 139 |
| Ko Woon Suh | " " | 2 | 36 | 7 | 94 | 3,045 | 3,146 | 379 |
| Rev. F. J. L. Macrae | | | | | | | | |
| Ham Tai Hyung | " " | 1 | 43 | 2 | 74 | 2,370 | 2,446 | 221 |
| Rev. R. D. Watson | " " | | | | | | | |
| Yi Kang Ju | " " | 1 | 4 | | 6 | 278 | 284 | 308 |
| Total | | | 222 | 14 | 320 | 15,603 | 15,937 | |
| CANADIAN PRESBYTERIAN MISSION | | | | | | | | |
| Rev. A. H. Barker | | | | | | | | |
| Han Soo Hyun | N. Kando | 9 | 32 | | 7 | 1,751 | 1,758 | 238 |
| Ham Choo Ik | " " | 11 | 48 | | 17 | 2,380 | 2,397 | 216 |
| Shin Chan Choon | " " | 3 | 44 | | | 2,278 | 2,278 | 224 |
| Chun Tai Hoo | " " | 2 | 4 | | 7 | 240 | 247 | 267 |
| Choi Myeng Chun | " " | 2 | 48 | 1 | 13 | 2,087 | 2,101 | 189 |
| Kim Won Ik | " " | 2 | 52 | | 7 | 2,010 | 2,017 | 168 |
| Rev. E. J. O. Fraser | | | | | | | | |
| Kim Ki Yung | S. Ham Kyeng | 1 | 48 | | 13 | 2,979 | 2,992 | 270 |
| Yu In Pal | " " | 2 | 48 | | 25 | 2,863 | 2,888 | 261 |
| Han Kwan Sup | " " | 11 | 10 | | 9 | 467 | 476 | 206 |
| Kim Chang Hyun | " " | 2 | 48 | | 11 | 3,590 | 3,601 | 325 |
| Rev. D. W. McDonald | | | | | | | | |
| Kim Chung Hyun | " " | 7 | 52 | 1 | 5 | 2,525 | 2,531 | 211 |
| Han Do Suk | " " | 3 | 52 | | 10 | 2,995 | 3,005 | 250 |
| Chang Kyeng Kyu | " " | 4 | 26 | | 7 | 1,891 | 1,898 | 316 |
| Yi In Sup | " " | 6 | 24 | | 23 | 1,105 | 1,128 | 204 |
| Yi Sung Ho | " " | 3 | 26 | 10 | 11 | 1,960 | 1,981 | 330 |
| Chang Ho Keun | " " | 9 | 44 | 3 | 49 | 3,993 | 4,045 | 398 |
| Han Kyeng Sam | " " | 11 | 52 | 4 | 25 | 4,039 | 4,068 | 339 |
| Nam Choong Man | " " | 7 | 48 | 6 | 42 | 2,713 | 2,761 | 249 |
| An Chang Yul | " " | 13 | 44 | 1 | 21 | 2,368 | 2,390 | 235 |
| Rev. D. A. McDonald | | | | | | | | |
| Han Eung Koo | N. " | 8 | 52 | 3 | 57 | 2,614 | 2,674 | 223 |
| Kwon Shoon Chun | " " | 4 | 16 | | 12 | 695 | 707 | 191 |
| Yi Eung Ho | " " | 3 | 16 | 1 | 31 | 1,064 | 1,096 | 297 |
| An Yung Whan | " " | 3 | 36 | 3 | 110 | 2,300 | 2,413 | 290 |
| Kim Ha Woon | " " | 2 | 52 | | 11 | 2,539 | 2,550 | 213 |
| Carried forward | | | 922 | 33 | 523 | 53,446 | 54,002 | |

COLPORTAGE IN KOREA DURING THE YEAR 1920.

| Names | Province | years of service | Weeks of Work | SALES. | | | Total | Average sales per month |
|-------------------------------|---------------|------------------|---------------|--------|--------|----------|--------|-------------------------|
| | | | | Bibles | Tests. | Portions | | |
| CANADIAN PRESBYTERIAN MISSION | | | | | | | | |
| Brought forward | ... | ... | 922 | 33 | 523 | 53,446 | 54,002 | |
| Rev. A. R. Ross | | | | | | | | |
| Kang Pong Ho | N. Ham Kyeng | 5 | 48 | 2 | 26 | 3,195 | 3,223 | 291 |
| Kim Kyeng Sup | " " | 6 | 52 | 4 | 25 | 3,639 | 3,668 | 306 |
| Shin Ok Kyu | " " | 5 | 44 | 1 | 17 | 2,297 | 2,315 | 228 |
| Kim Heui Cho | " " | 5 | 26 | | 36 | 765 | 802 | 133 |
| Kim Pyeng Duk | " " | 4 | 41 | | | 2,450 | 2,450 | 130 |
| Yi Chin | " " | 3 | 8 | | 1 | 560 | 561 | 304 |
| Kim Hyo Shoon | " " | 1 | 52 | | 36 | 1,861 | 1,897 | 158 |
| Rev. A. F. Robb | | | | | | | | |
| Kang Suk Choon | " " | 7 | 52 | | 9 | 6,870 | 6,879 | 573 |
| Total | ... | ... | 1,248 | 40 | 673 | 75,084 | 75,797 | |
| ENGLISH CHURCH MISSION | | | | | | | | |
| Rev. A. C. Cooper | | | | | | | | |
| Cha Chin Suk | ...Kyeng Keui | 5 | 52 | | 4 | 3,104 | 3,108 | 250 |
| Yi Taik Wha | " " | 7 | 16 | | | 822 | 822 | 222 |
| Total | ... | ... | 68 | | 4 | 3,926 | 3,930 | |
| METHODIST MISSION, NORTH | | | | | | | | |
| Dr. J. Z. Moore | | | | | | | | |
| Han Chong Pum | S. Pyeng An | 1 | 52 | 2 | 119 | 1,887 | 2,008 | 167 |
| Yi In Chan | " " | 2 | 23 | | 47 | 2,873 | 2,920 | 452 |
| Kim Yun Up | Whang Hai Do | 2 | 48 | 6 | 44 | 3,727 | 3,777 | 307 |
| Shin Kak Kyeng | " " | 2 | 16 | | 32 | 960 | 992 | 268 |
| Chun Heui Chul | S. Pyeng An | 2 | 52 | 3 | 243 | 2,356 | 2,602 | 217 |
| An Yung Keuk | " " | 1 | 24 | 1 | 35 | 2,114 | 2,150 | 388 |
| Hong Chon Hoon | Whang Hai Do | 2 | 24 | 5 | 44 | 1,084 | 1,133 | 204 |
| Rev. C. Taylor | | | | | | | | |
| Shin Koon Taik | S ChoongChung | 2 | 52 | | 33 | 3,642 | 3,675 | 306 |
| No Sung Ho | " " | 10 | 52 | | 36 | 2,360 | 2,396 | 199 |
| Suh Yong Tai | " " | 9 | 52 | | 6 | 3,167 | 3,173 | 264 |
| Chung Sun Taik | " " | 2 | 52 | 5 | 131 | 3,429 | 3,565 | 297 |
| Han Sun Ho | " " | 10 | 52 | | 4 | 3,781 | 3,785 | 315 |
| Rev. C. C. Amendt | | | | | | | | |
| Pak Yun Wha | " " | 9 | 4 | | | 253 | 253 | 274 |
| Chang Kyu Whan | " " | 4 | 52 | 3 | 55 | 1,405 | 1,463 | 122 |
| Rev. K. K. Kim | | | | | | | | |
| Kim Chi Kwan | ...Kyeng Keui | 2 | 52 | | 29 | 3,555 | 3,584 | 298 |
| Moon Yung Kwon | " " | 1 | 44 | 2 | 33 | 3,530 | 3,565 | 317 |
| Rev. G. M. Bardick | | | | | | | | |
| Kim Hyeng Chai | N. Pyeng An | 6 | 52 | 8 | 215 | 4,502 | 4,725 | 394 |
| Yi Kwan Sun | " " | 5 | 52 | 6 | 66 | 5,297 | 5,369 | 447 |
| Rev. H. D. Appenzeller | | | | | | | | |
| Pong Sung Yul | ...Kyeng Keui | 2 | 52 | | 5 | 4,546 | 4,551 | 389 |
| Pai Moon Sik | " " | 9 | 24 | | 8 | 1,225 | 1,233 | 222 |
| Carried forward | ... | ... | 836 | 41 | 1,185 | 55,693 | 56,919 | |

COLPORTAGE IN KOREA DURING THE YEAR 1920.

| METHODIST MISSION, NORTH | | Years of service | Weeks of Work | SALES. | | | Total | Average sales per month |
|--------------------------|-------------|------------------|---------------|--------|--------|----------|---------|-------------------------|
| Names | Province | | | Bibles | Tests. | Portions | | |
| Brought forward | | — | 836 | 41 | 1,185 | 55,698 | 56,919 | |
| Rev. C. D. Morris | | | | | | | | |
| Kim Chi Kyeng | Kang Won Do | 1 | 8 | | 5 | 513 | 518 | 276 |
| Suh Kwang Ho | " " | 2 | 52 | 5 | 94 | 2,091 | 3,090 | 258 |
| Kim Chin Sung | Kyeng Keui | 10 | 52 | | 12 | 4,424 | 4,436 | 370 |
| Choi Myeng Heui | " " | 4 | 52 | | 32 | 5,282 | 5,314 | 443 |
| Yi Won Pil | " " | 2 | 52 | | 1 | 5,576 | 5,677 | 473 |
| Choi Chin Sang | " " | 2 | 52 | 1 | 43 | 4,023 | 4,077 | 340 |
| Yun Yung Pil | " " | 2 | 44 | | 43 | 3,943 | 3,986 | 392 |
| Rev. C. W. Kim | | | | | | | | |
| Chung Deuk Sung | " " | 2 | 52 | | 9 | 3,109 | 3,118 | 260 |
| Shin Yung Heui | " " | 8 | 52 | | 4 | 3,665 | 3,669 | 306 |
| Cho Pil Won | " " | 4 | 52 | | 5 | 2,820 | 2,825 | 235 |
| Mun Chin Whan | " " | 2 | 52 | | 3 | 3,649 | 3,652 | 304 |
| Rev. B. W. Billings | | | | | | | | |
| Yi Choon O | " " | 4 | 52 | | 5 | 3,488 | 3,493 | 291 |
| Yi Hak Myeng | " " | 2 | 12 | 1 | 1 | 840 | 842 | 304 |
| Rev. Y. N. Pak | | | | | | | | |
| Cho Myeng Won | " " | 2 | 52 | | 4 | 3,430 | 3,434 | 286 |
| Kim Chang Kyu | " " | 2 | 52 | | 21 | 3,159 | 3,180 | 265 |
| Total | | | 1,524 | 48 | 1,467 | 106,415 | 108,230 | |
| METHODIST MISSION, SOUTH | | | | | | | | |
| Rev. O. C. Mingle dorf | | | | | | | | |
| Yi Paik Won | Kang Won Do | 1 | 4 | | 5 | 108 | 113 | 122 |
| Kim Ik Kwan | " " | 1 | 8 | | 2 | 505 | 507 | 274 |
| Pak Nam Soo | " " | 6 | 22 | | 4 | 779 | 783 | 151 |
| Yi Shon Yong | " " | 2 | 52 | | 19 | 1,780 | 1,799 | 150 |
| Rev. C. N. Weems | | | | | | | | |
| No Pyeng Do | Kyeng Keui | 5 | 48 | 5 | 93 | 1,267 | 1,365 | 122 |
| Kim Tai Sik | " " | 3 | 52 | 2 | 191 | 1,714 | 1,907 | 159 |
| Rev. E. W. Anderson | | | | | | | | |
| Yu In Pong | " " | 2 | 52 | | 16 | 3,527 | 3,543 | 295 |
| Cho Kyeng Sook | Kang Won Do | 2 | 8 | | 23 | 1,047 | 1,070 | 579 |
| Han Suk Chin | Kyeng Keui | 11 | 4 | | | 228 | 228 | 247 |
| Yi Pyeng Ook | " " | 2 | 52 | 2 | 68 | 3,633 | 3,703 | 309 |
| Kim Ik Hyen | " " | 1 | 24 | | 29 | 2,097 | 2,126 | 384 |
| Rev. J. O. J. Taylor | | | | | | | | |
| Suh Won Pil | Kang Won Do | 8 | 52 | | 8 | 3,069 | 3,077 | 256 |
| Chung Woon Heui | " " | 10 | 20 | 1 | 11 | 787 | 799 | 178 |
| Kim In Sik | " " | 13 | 52 | 1 | 14 | 2,944 | 2,959 | 246 |
| Choi Sung Il | Kyeng Keui | | | | | | | |
| Dr. R. A. Hardie | | | | | | | | |
| Chang Yun Kyo | " " | 4 | 52 | | 18 | 2,718 | 2,736 | 228 |
| | | 8 | 52 | | 20 | 3,820 | 3,840 | 320 |
| Total | | | 554 | 11 | 521 | 30,023 | 30,565 | |

COLPORTAGE IN KOREA DURING THE YEAR 1920.

| PRESBYTERIAN MISSION, NORTH | | Years of service | Weeks of Work | SALES. | | | Total | Average sales per month |
|-----------------------------|-----------------|------------------|---------------|--------|--------|----------|--------|-------------------------|
| Names | Province | | | Bibles | Tests. | Portions | | |
| Dr. C. F. Bernheisel | | | | | | | | |
| Choi Chung Pil | Whang Hai Do | 3 | 24 | 3 | 133 | 1,128 | 1,264 | 228 |
| Rev. C. L. Phillips | | | | | | | | |
| Kim Chung Ook | S. Pyeng An | 1 | 24 | | 120 | 798 | 918 | 166 |
| Kang Chan Kyu | " " | 5 | 52 | 13 | 63 | 3,510 | 3,586 | 299 |
| Yi In Taik | " " | 2 | 20 | | 34 | 1,478 | 1,512 | 327 |
| Cha Do Ram | " " | 7 | 48 | 1 | 74 | 5,372 | 5,447 | 491 |
| Rev. F. S. Miller | | | | | | | | |
| Pak Yoa Yun | N. Choong Chung | 9 | 52 | | 3 | 3,376 | 3,379 | 281 |
| Kim Chang Kyu | " " | 1 | 12 | | | 1,567 | 1,567 | 566 |
| An Shi Choong | " " | 2 | 52 | 2 | 32 | 4,679 | 4,713 | 393 |
| Pak Choong Soo | " " | 4 | 44 | 1 | 55 | 3,376 | 3,432 | 338 |
| Rev. G. H. Winn | | | | | | | | |
| Yi Tai Sung | N. Kyeng Sang | 4 | 52 | 13 | 93 | 2,592 | 2,613 | 218 |
| Kwon Yung Chan | " " | 1 | 20 | | 42 | 1,167 | 1,199 | 259 |
| Rev. E. F. McFarland | | | | | | | | |
| Cho Yung Kyu | N. | 1 | 44 | 4 | 31 | 1,305 | 1,340 | 132 |
| Pak Keun Soo | " " | 3 | 8 | | 5 | 155 | 160 | 87 |
| So Pyeng Sik | " " | 5 | 8 | | 4 | 320 | 324 | 175 |
| Choi Myeng Cho | " " | 3 | 28 | 1 | 14 | 1,130 | 1,145 | 177 |
| Rev. H. M. Bruen | | | | | | | | |
| Kim Pyeng Heui | " " | 6 | 52 | 6 | 42 | 1,949 | 1,997 | 166 |
| Chung In Myeng | " " | 3 | 48 | 9 | 55 | 1,860 | 1,924 | 173 |
| Pai Sung Whan | " " | 1 | 28 | 2 | 37 | 1,699 | 1,738 | 269 |
| Kim Pong An | " " | 1 | 36 | 5 | 28 | 1,306 | 1,339 | 161 |
| Rev. J. G. Holdcroft | | | | | | | | |
| Shin Yun Hyup | Whang Hai | 5 | 12 | | 6 | 616 | 622 | 224 |
| Chun Chai Sun | " " | 1 | 6 | | | 886 | 886 | 640 |
| Yu Chi Poong | " " | 1 | 22 | | 21 | 1,979 | 2,000 | 397 |
| Moon Sang Pin | " " | 1 | 10 | | 6 | 1,640 | 1,646 | 713 |
| Paik Yoa Pai | " " | 5 | 4 | | | 480 | 480 | 520 |
| Rev. W. B. Hunt | | | | | | | | |
| Kim Seung Yun | " " | 1 | 20 | 2 | 4 | 1,525 | 1,531 | 332 |
| Choi Chang Keun | " " | 2 | 8 | | 8 | 150 | 158 | 86 |
| Kim Choon Sik | " " | 2 | 48 | 3 | 8 | 1,886 | 1,897 | 171 |
| Yi Heui Taik | " " | 1 | 44 | | 25 | 2,391 | 2,416 | 270 |
| Pang Kei Seung | " " | 2 | 20 | | | 410 | 410 | 83 |
| An Kyeng Wha | " " | 10 | 20 | 2 | 140 | 473 | 615 | 133 |
| Rev. W. N. Blair | | | | | | | | |
| Chung Ho Chan | S. Pyeng An | 1 | 24 | | 68 | 3,168 | 3,236 | 584 |
| Kim Duk Hai | " " | 3 | 8 | | 62 | 350 | 412 | 223 |
| Kim Yun Koo | " " | 1 | 24 | 2 | 25 | 2,162 | 2,189 | 395 |
| Carried forward | ... | | 922 | 69 | 1,243 | 56,783 | 58,095 | |

COLPORTAGE IN KOREA DURING THE YEAR 1920.

| PRESBYTERIAN MISSION, NORTH | | Years of service | Weeks of Work | SALES. | | | | Average sales per month |
|-----------------------------|---------------|------------------|---------------|--------|--------|----------|---------|-------------------------|
| Names | Province | | | Bibles | Tests. | Portions | Total | |
| Brought forward | | — | 922 | 69 | 1,243 | 56,783 | 58,095 | |
| Rev. A. Campbell | | | | | | | | |
| Kim In Do | N. Pyeng An | 3 | 52 | 9 | 111 | 2,240 | 2,360 | 197 |
| Ko Heung Pong | " " | 2 | 48 | 8 | 50 | 3,090 | 3,148 | 284 |
| Kim Hyo Shoon | " " | 3 | 52 | 1 | 70 | 2,917 | 2,988 | 249 |
| In Kook Won | " " | 3 | 48 | 2 | 29 | 3,031 | 3,053 | 275 |
| Kim Won Pok | " " | 3 | 52 | 1 | 50 | 2,843 | 2,894 | 241 |
| Rev. W. T. Cook | | | | | | | | |
| Pak Chung Yup | Manchuria | 4 | 4 | | 39 | 63 | 102 | 110 |
| Rev. J. U. S. Toms | | | | | | | | |
| Yi Sung Keun | Kyeng Keui | 3 | 52 | | 24 | 3,360 | 3,384 | 282 |
| Whang Heui Chul | " " | 1 | 52 | 1 | 38 | 3,042 | 3,081 | 257 |
| Kim Yung Cho | " " | 10 | 28 | | 3 | 2,307 | 2,310 | 357 |
| Kim Sung Sil | " " | 2 | 48 | | 2 | 3,341 | 3,343 | 301 |
| Han Duki | " " | 7 | 32 | 5 | 51 | 2,990 | 3,046 | 412 |
| Rev. W. J. Anderson | | | | | | | | |
| Chang Chi Soon | N. Kyeng Sang | 4 | 12 | | 1 | 689 | 690 | 249 |
| Chung Pong Mo | " " | 2 | 4 | | | 200 | 200 | 216 |
| Rim Do Hyen | " " | 2 | 8 | 1 | 3 | 455 | 459 | 248 |
| Kang Ik Yung | " " | 2 | 8 | | | 527 | 527 | 285 |
| Min Tai Kyu | " " | 4 | 16 | 10 | 16 | 1,287 | 1,313 | 355 |
| Rev. H. W. Lampe | | | | | | | | |
| Kim Chung Mo | N. Pyeng An | 9 | 52 | 42 | 199 | 3,164 | 3,405 | 284 |
| Choi Yong Chin | " " | 7 | 18 | 14 | 325 | 1,587 | 1,926 | 463 |
| Kim Sang Yul | " " | 3 | 26 | | 137 | 5,990 | 6,127 | 1021 |
| Rev. E. W. Koons | | | | | | | | |
| Yi Nak Shon | Kyeng Keui | 2 | 52 | | 12 | 3,510 | 3,522 | 294 |
| Rev. H. A. Rhodes | | | | | | | | |
| Yi Yong Suk | " " | 5 | 52 | | 7 | 3,655 | 3,662 | 305 |
| Dr. J. S. Gale | | | | | | | | |
| Suh Sang Il | " " | 10 | 52 | | 3 | 3,396 | 3,399 | 283 |
| Total | | | 1,690 | 163 | 2,404 | 110,467 | 113,034 | |
| PRESBYTERIAN MISSION, SOUTH | | | | | | | | |
| Rev. J. C. Crane | | | | | | | | |
| Kwak Pong Seung | S. Chulla | 6 | 48 | | | 2,805 | 2,805 | 267 |
| Kim Chang Soo | " " | 8 | 36 | | 5 | 2,383 | 2,388 | 287 |
| Choo Yung Sook | " " | 8 | 12 | 7 | 44 | 470 | 521 | 188 |
| Rev. J. V. N. Talmage | | | | | | | | |
| Koo Yong Mo | " " | 1 | 40 | | | 8,579 | 8,579 | 929 |
| Choo Suh Chip | " " | 5 | 36 | | 13 | 5,594 | 5,607 | 675 |
| Rev. S. K. Dodson | | | | | | | | |
| O Sa Shon | " " | 8 | 52 | | | 2,987 | 2,987 | 249 |
| Carried forward | | | 224 | 7 | 62 | 22,818 | 22,887 | |

COLPORTAGE IN KOREA DURING THE YEAR 1920.

| Names | Province | Years of service | Weeks of Work | SALES. | | | | Average sales per month | |
|----------------------|-----------|------------------|---------------|--------|--------|----------|---------|-------------------------|-----|
| | | | | Bibles | Tests. | Portions | Total | | |
| Brought forward .. | | — | 224 | 7 | 62 | 22,818 | 22,887 | | |
| Rev. L. O. McCutchen | N. Chulla | | 6 | 48 | | 1,954 | 1,954 | 176 | |
| Chung Yung Sun | " | " | 2 | 16 | | 809 | 809 | 219 | |
| Rev. H. D. McCallie | " | " | 1 | 4 | | 216 | 216 | 234 | |
| Ryang Kyeng Soo | " | " | 1 | 7 | 12 | 601 | 613 | 332 | |
| Kim Sung Pin | " | " | 6 | 12 | 1 | 23 | 1,170 | 1,194 | 431 |
| Chung Kwan Chin | " | " | 1 | 8 | | | 736 | 736 | 309 |
| Yi Kyeng Cho | " | " | 4 | 32 | 1 | 2 | 4,568 | 4,571 | 619 |
| Chin Chang Heui | " | " | 1 | 32 | | 1 | 2,631 | 2,632 | 356 |
| Rev. W. B. Harrison | " | " | 5 | 48 | | 8 | 3,234 | 3,242 | 293 |
| Kim Chung Kwan | " | " | 3 | 48 | | 1 | 3,397 | 3,398 | 307 |
| Cho Pyeng Sam | " | " | 9 | 52 | 10 | | 2,851 | 2,861 | 238 |
| Rev. W. F. Bull | " | " | 3 | 18 | | 83 | 2,256 | 2,339 | 204 |
| Kim Chang Keun | S. | " | 1 | 8 | | | 1,305 | 1,305 | 707 |
| Rev. S. D. Winn | " | " | 6 | 8 | | | 790 | 790 | 428 |
| Yun Sung Man | " | " | 1 | 4 | | | 240 | 240 | 260 |
| Rev. L. B. Tate | " | " | 1 | 36 | 1 | 4 | 4,594 | 4,599 | 553 |
| Yi Wha Choong | N. | " | 1 | 8 | | 32 | 625 | 717 | 347 |
| Rev. W. M. Clark | " | " | 1 | 8 | | | 305 | 305 | 165 |
| Song Heui Choong | | | | | | | | | |
| Rev. L. T. Newland | | | | | | | | | |
| Pak Nak Hyun | | | | | | | | | |
| Yi Chai Hyun | | | | | | | | | |
| Kim Yang Soo | | | | | | | | | |
| Kim Tai Yun | | | | | | | | | |
| Rev. F. M. Eversole | | | | | | | | | |
| Kim Pok Man | | | | | | | | | |
| Kim Yun Pai | | | | | | | | | |
| Total | | | 652 | 10 | 298 | 55,100 | 55,408 | | |
| M. Fujisawa | | | 3 | 52 | 25 | 263 | 2,349 | 2,637 | 220 |
| Grand Total | | | 6,010 | 311 | 5,950 | 399,267 | 405,528 | | |

Biblewomen's Work in Korea During the Year 1920.

| Name of Mission, Superintendent and Biblewomen. | Weeks of Work | No. of Women read to | No. of Women taught to read Bibles and Old Testaments | New Test. | Portions. | Total. | Average sales per month. | |
|---|---------------|-------------------------|--|-----------|------------|---------------|-----------------------------|-----|
| Australian Presbyterian Mission. | | | | | | | | |
| Rev. F. J. L. Macrae. | | | | | | | | |
| Huh Hoi — — — — | 36 | 80 | 53 | 2 | 969 | 971 | 117 | |
| Canadian Presbyterian Mission. | | | | | | | | |
| Miss J. B. Robb. | | | | | | | | |
| Chung Kei Pan — — — | 20 | 1,100 | 34 | | 534 | 534 | 115 | |
| Han Miriam — — — — | 32 | 575 | 37 | 7 | 1,048 | 1,055 | 143 | |
| Pak Nak Kul — — — — | 8 | | | 4 | 183 | 187 | 101 | |
| Won Tabitha — — — — | 28 | | | 3 | 18 | 785 | 806 | 124 |
| Methodist Mission, North. | | | | | | | | |
| Dr. J. Z. Moore. | | | | | | | | |
| Yi Susanna — — — — | 52 | | | 9 | 31 | 1,350 | 1,390 | 116 |
| Rev. K. K. Kim. | | | | | | | | |
| Yi Priscilla — — — — | 52 | 8,743 | 6,813 | 12 | 2,042 | 2,054 | 171 | |
| Kim Hai Ran — — — — | 40 | | | | 1,640 | 1,640 | 178 | |
| Rev. C. W. Kim. | | | | | | | | |
| Choi Rebecca — — — — | 52 | 314 | 161 | 3 | 2,307 | 2,310 | 193 | |
| Rev. B. W. Billings. | | | | | | | | |
| Pak Tule — — — — | 52 | 691 | 330 | 2 | 21 | 2,271 | 2,294 | 191 |
| Rev. S. T. Hong. | | | | | | | | |
| An Hulla — — — — | 52 | 75 | 5 | 4 | 2,186 | 2,190 | 183 | |
| Methodist Mission, South. | | | | | | | | |
| Dr. R. A. Hardie. | | | | | | | | |
| Kim Sara — — — — | 52 | 17,305 | 6,818 | 3 | 16 | 3,713 | 3,732 | 311 |
| Choi Eva — — — — | 52 | | | | | 2,197 | 2,197 | 183 |
| Presbyterian Mission, North. | | | | | | | | |
| Rev. M. H. Yi. | | | | | | | | |
| Kim Shin Kyeng — — — | 52 | 2,666 | 181 | 1 | 9 | 2,240 | 2,250 | 188 |
| O Kyeng Shin — — — — | 52 | 344 | 36 | 1 | 10 | 1,712 | 1,723 | 144 |
| Rev. E. H. Miller. | | | | | | | | |
| Yi Hi Chang — — — — | 8 | | | | 2 | 178 | 180 | 98 |
| Total — — — — | 640 | 31,893 | 14,498 | 19 | 139 | 25,355 | 25,513 | |

Statistics of Korea Missions for 1920.

| NAME OF MISSION. | Date when founded | Foreign Missionaries | | | | MEMBERSHIP | | | |
|--------------------------|-------------------|----------------------|--------|----------------|-------|---------------|-------------------------------|---------|------------------------------------|
| | | Men. | Wives. | Single Ladies. | Total | Full Members. | Catechumens and Probationers. | Total. | Contributions in yen from Koreans. |
| | | | | | | | | | |
| Aust. Presby. Mis. ... | 1890 | 11 | 10 | 15 | 36 | 3,857 | 1,400 | 5,257 | 51,959 |
| Canadian " " | 1898 | 16 | 16 | 14 | 46 | 5,058 | 1,793 | 6,851 | 61,521 |
| Congregational Mission | 1911 | 2 | | | 2 | 9,675 | 6,020 | 15,695 | 10,950 |
| English Church Mis. | 1890 | 10 | 1 | 8 | 19 | | | | |
| Meth. Epis. Mis. (North) | 1884 | 19 | 17 | 31 | 67 | 12,273 | 5,950 | 18,223 | 104,776 |
| " " (South) | 1897 | 20 | 20 | 20 | 60 | 5,451 | 1,025 | 6,476 | 37,282 |
| Oriental Mis. Society .. | 1907 | 6 | 5 | 3 | 14 | | | | |
| Orthodox Russian Mis. | 1900 | 1 | | | 1 | 556 | | 556 | |
| Presby. Mission (North) | 1884 | 56 | 55 | 33 | 144 | 52,420 | 15,740 | 68,160 | 420,561 |
| " " (South) | 1892 | 25 | 20 | 20 | 65 | 7,312 | 1,957 | 9,269 | 45,309 |
| Rom in Catholic Mis. | 1732 | | | | | | | | |
| Seventh Day Ad. Mis. | 1908 | 10 | 10 | 3 | 23 | 1,032 | 983 | 2,015 | 16,716 |
| The Salvation Army . | 1908 | | | | | | | | |
| TOTAL | | 182 | 154 | 147 | 483 | 97,634 | 34,868 | 132,502 | 749,074 |





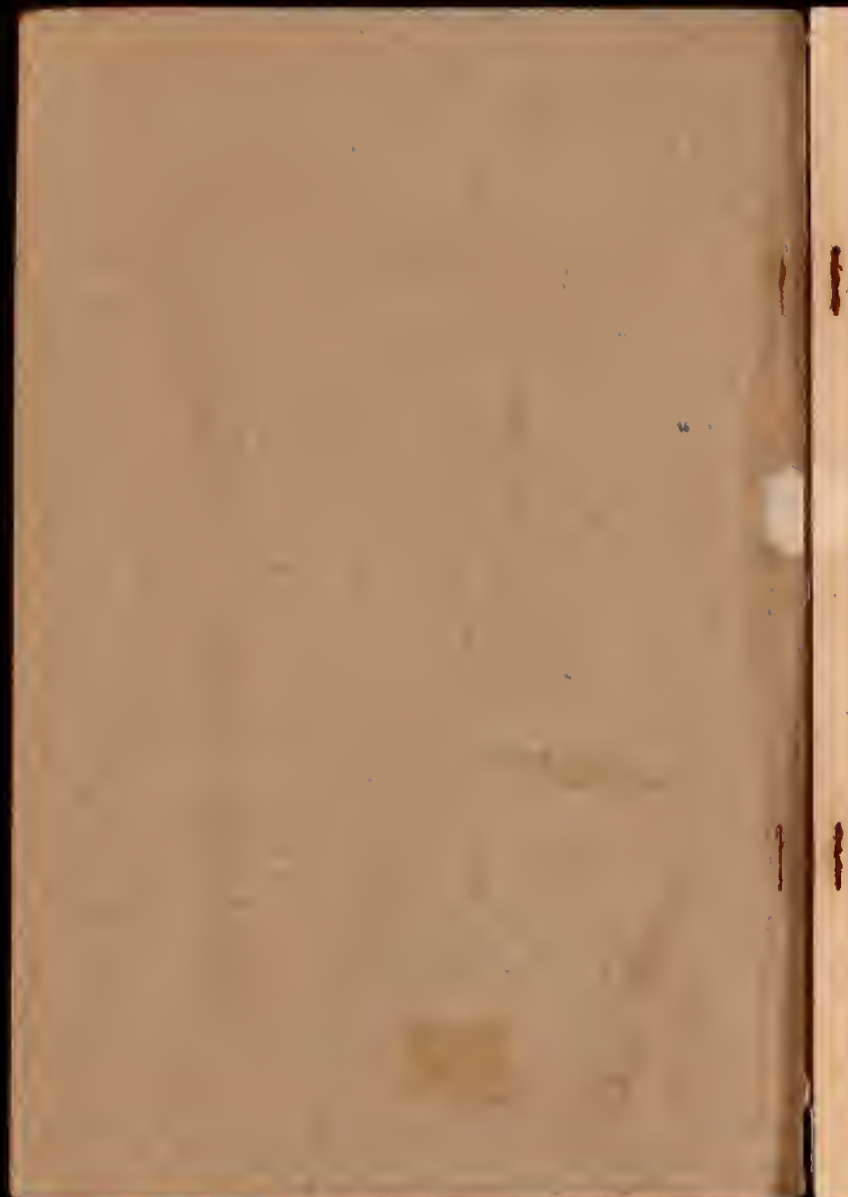
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SEOUL, KOREA

W. C. ...

**BRITISH & FOREIGN
BIBLE SOCIETY**

**REPORT OF THE
KOREA AGENCY
FOR 1919 - - -**

**THE BIBLE HOUSE, SEOUL
1920.**



British & Foreign Bible Society.

(Established 1804.)

President: H. R. H. the Duke of Connaught, K. G.



REPORT OF THE KOREA
AGENCY FOR THE YEAR
ENDING DECEMBER 31, 1919

SEOUL, KOREA, 1920.



Bible House

Chong No, Seoul.

MR. HUGH MILLER

Secretary,

MR. THOMAS HOBBS

Assistant Secretary.

Missionaries requiring Scriptures, or wishing to employ
Colporteurs are requested to communicate with the
Secretary.

The Society's Catalogue will be sent on application.

THE BIBLE COMMITTEE OF KOREA.

1919-20.

- REV. L. B. TATE, American Presbyterian Mission (South), Chunju.
REV. W. F. BULL, American Presbyterian Mission (South), Kusan.
REV. J. S. NISBET, American Presbyterian Mission (South), Mokpo,
Chairman.
REV. D. M. LYALL, Australian Presbyterian Mission, Masampo.
REV. G. ENGEL, Australian Presbyterian Mission, Pyengyang.
THE RT. REV. BISHOP TROLLOPE, D. D., English Church Mission, Seoul.
REV. W. A. Noble, Methodist Episcopal Mission (North), Seoul.
REV. C. TAYLOR, Methodist Episcopal Mission (North), Seoul.
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REV. C. N. WEEMS, M. E. Mission (South), Songdo, Secretary.
MR. HUGH MILLER, British and Foreign Bible Society, Seoul.

Board of Revisers.

- REV. J. S. GALE, D. D., Seoul, Chairman.
REV. W. D. REYNOLDS, D. D., Chunju.
REV. E. M. CABLE, D. D., Seoul, Secretary.
-

BRITISH AND FOREIGN BIBLE SOCIETY

KOREA AGENCY REPORT FOR 1919.

The year has been a very unusual one in even Korea's chequered history of 4,000 years. In the early months the influenza ravaged the land carrying away hundreds. Hardly had this subsided when the Independence Movement, as it is called, sprang into being and is still with us. The immediate occasion of the outbreak was the funeral of Prince Yi Senior, but better known as the Ex-Emperor, the last of the kings of Korea to rule his country without the advice of Japan. The movement was well organized and widespread and took the form of unarmed processions marching through towns and villages shouting "*Mansei*"—*Live ten thousand years*—and asking for the independence of Korea.

This call for freedom came to the foreign communities as a surprise. No one in them knew of it or would have believed the Koreans capable of it even if not hindered by an espionage system that penetrates everywhere. Those whose fingers were most closely on the public pulse were conscious of a strange unrest among the people, but no one knew what would happen. It was well known that Japan, in spite of much development of the country, had not won the good will of the Korean people but no one expected such an outspoken and unmistakable protest. Overnight, students in government and private schools, old men and young women and even children rose and expressed their desire for independence. The military form of government had once again failed to prove its ability to rule in times of peace. To quell the disturbances it used its usual methods and failed once more, shocking the world by its cruelties and emphasising that it could not be trusted with power in times of disturbances. After what seemed a long time, the Imperial Government recognized that mis-

takes had been made and promised reforms. Some minor ones have been inaugurated but it takes time to adjust official machinery to new requirements and new intentions. We believe His Excellency, Baron Saito, the new Governor-General, to be sincere in his wish to do what he thinks best for Japan and Korea. The movement for a time adversely affected mission work. The minds of the people were disturbed, the police pestered the people, made travelling difficult and the people did what they could to avoid an examination by the police. What seemed inspired articles appeared in the government controlled press blaming the missionaries for the movement and usually taking care to report when Christians or students of Christian Schools were arrested. This of course was done to discredit the missionaries and Christianity before the people. But like some other things it turned out to the furtherance of the gospel and never in the history of missions in Korea have the missionaries and Christianity been more highly regarded by the Koreans than now.

In the hot season there was a drought and a failure of crops in certain places. The official report is that there is 16% of a decrease in the crops compared with those of last year. The Government has inaugurated measures to relieve those living in the famine sections.

During the summer cholera broke out and caused many deaths. The authorities acted very promptly and properly restricted travelling in an effort to limit the spread of the disease. Following this, the influenza broke out again and continues even until now. Thus it will be seen that the year with its influenza, its independence movement, and cholera has not been a good one for Bible Work. In addition to these might be added the difficulty of maintaining sufficient stocks of Scriptures in the closing months of the year because of labor troubles in the printing trade.

In January the Committees of the American Bible Society and of the British and Foreign Bible Society decided in favor

of an exchange of fields. The American Bible Society thereby agreed to leave Korea to the British and Foreign Bible Society, and the British and Foreign Bible Society agreed to leave the Philippines to the American Bible Society. The Committee of the British and Foreign Bible Society says:—"This interchange has been brought about in the most friendly and generous spirit on both sides. We believe it will promote efficiency and economy of Bible work in these two important fields." With this opinion the writer cordially agrees.

On April 1, the American Bible Society transferred its work in Korea to the British and Foreign Bible Society and since then all the Bible work in Korea has been cared for by this Society.

**Mr. and Mrs.
Hobbs.**

Mr. and Mrs. Hobbs returned from War Service in September and we are delighted to have them with us again. Mr. Hobbs has already made several of his helpful visits to the colporteurs' districts.

Bible Sunday.

As for some years past the last Sunday in May was observed as Bible Sunday and the response has been very good. The contributions received from churches and individuals amounted to ¥ 1,443.40—an increase of ¥ 196 over the previous year. This includes ¥ 49 contributed towards the erection of the Bible House in Jerusalem. The spirit in which these contributions were made is most encouraging and to show it to our supporters elsewhere I give extracts from two or three notes which accompanied the donations: "As my contribution to your great work in Korea." "There is no work we believe in more than that of the Bible Society." "I consider it a great privilege to have a little part in your splendid work. I am only sorry that at present I cannot send more."

To these I would add a resolution passed by the Australian Presbyterian Mission at its last annual meeting:—

"That we hereby express our high appreciation of the work of the

British and Foreign Bible Society in the evangelization of Korea and of the great value its help has been to our work for the last twenty years." The secretary added "The words of the above are few in number, but they express a very warm feeling of gratitude and respect for the Society."

National Bible Society of Scotland.

The National Bible Society of Scotland gave its usual contribution of £200. This paid one fifth of the translation expenses and supported 6 colporteurs and 2 Biblewomen who circulated 24,965 volumes.

Revision.

In April Dr. Gale left on furlough but Dr. Cable has continued to meet with the Korean revisers in daily session. The following is the report presented to the Bible Committee at its last meeting.

"The Board of Revisers had planned and hoped for a year of good hard endeavor. The work began auspiciously in the fall and continued through the winter with scarcely any interruption. The writer sat with the Board until November, when he was called to enter the Army Y. M. C. A. with the American Expeditionary Force in Siberia.

Owing to the political disturbance in the early spring the Board adjourned temporarily, hoping to continue its work after a few days. But the uprising assumed larger proportions and so filled our minds with anxiety and uneasiness, especially of the Korean members of the Board, it was thought wise not to meet again until the situation eased up. The result was, no work was done through March and April. One of the oldest members of the Board was arrested and confined in prison for four months or more. During the latter part of May work was again started and continued until the summer vacation.

Early in June Dr. Gale, left for England on a well earned furlough. His presence and counsel will be greatly missed during his absence and we trust he will return next year to take up the work again. Dr. Reynolds expects to return from furlough this fall. Rev. M.B. Stokes has not been able to sit with the Board at any of its sessions during the year. The members of the Board urged that he give at least a month or so but owing to the exigences of his work he felt he could not do so. The Board feels that Mr. Stokes would be a very great addition, but unless he can give quite a considerable time to the Board he should be relieved and some one, else appointed in his place. However, the Board wishes to recommend to the Bible Committee, that it request the Bishop in charge of the Korea Mission of the Methodist Episcopal Church,

South, to so arrange Mr. Stokes' appointment as to make it possible to give time to the Board's work.

The request of a certain member of the Board to be allowed to do Revision Work outside the regular sessions of the Board came up for consideration and it was the decision of the Board that for sake of continuity of style and expression, such work would not only be impracticable, but if so done, would mean that the Board would have to go over the work again, thus adding to, rather than assisting in the work in hand.

There are ten chapters still to complete in Deuteronomy. With this the work of the Revision of the Old Testament up to the Psalms will have been completed. The fall session of the Board began September 16th. Crowding as hard as possible it is difficult to cover more than an average of two pages a day.

Publication. We published 3,000 Old Testaments in 4 type, 5,000 New Testaments in 5 type, 250,000 Gospels and Acts in Eunmun and 25,000 in Mixed Script and 50,000 Proverbs in 5 type making a total of 333,000 volumes, an increase of 40,000 volumes over the previous year.

Issues. We issued from the Bible House during the year 2,325 Bibles, 22,883 New Testaments, and 508,599 portions a total of 533,807 volumes. This is 50,040 volumes less than last year.

Free Grants. We were able to meet all the demands made upon us for grants of Scriptures. Of the 1,296 volumes the larger number went to the prisons and hospitals. Many Christians were arrested in connection with the independence movement and wherever possible we provided them with a New Testament. The grants to the hospitals were for the use of the inpatients. These were appreciated. The Korean doctor of one of the hospitals to which we sent books wrote:—

"We don't know how to express our thanks to you for the gospels just received. Your kindness helps us very much in preaching and enables the poorer patients to carry a portion of God's Word with them to their homes if they want to. We pray that your work will be prospered and that much will be done for the Kingdom by your Society."

The Rev. F. G. Vesey, who acted as Chaplain to the Sev-

erance Hospital during the period when it was considered unwise to itinerate, wrote :—

"Just a word regarding the generous grant of books for the Severance Hospital which I received during the days of the independence disturbances. They were distributed among the many wounded and sick, with most gratifying results. It was most encouraging to visit the wards, at all times of the day and find many men reading the gospels. Those who could not read listened with interest to others who were reading aloud, which is the usual Korean custom. Further, there were several distinct cases of conversion while men were in the sick wards, while many promised faithfully to take their Testaments and Gospels home with them, and read them to their families, neighbours and friends. Who can tell what the results of this will mean, for the sick came from all quarters, far and near? I was most cheered by the bright testimony of several men who came to the hospital, ignorant heathen, with no knowledge of the teaching of Christ, except as they had heard perhaps that Jesus was another Buddha. Yet these men gave definite witness that they had been really converted while in the hospital through the reading of the Scriptures, backed home by the kindness and help given them by doctors and nurses in the wards."

Circulation. The total circulation for the year is 581,400 volumes which is a decrease of 23,441 volumes compared with the year 1918.

TABLE OF CIRCULATION.

| Channels | Bibles & O. T. | New Test. | Portion | Total 1919 | Total 1918 | Total 1917 |
|---------------------|----------------|---------------|----------------|----------------|----------------|----------------|
| Colportage Sales | 651 | 6,955 | 499,628 | 507,234 | 519,382 | 666,640 |
| Com. Sellers' Sales | 103 | 1,049 | 3,106 | 4,258 | 6,371 | 8,265 |
| Biblewomen's Sales | 12 | 100 | 29,921 | 30,033 | 30,746 | 36,278 |
| Depot Sales | 1,677 | 14,848 | 22,059 | 38,579 | 46,614 | 40,073 |
| Free Grants | 16 | 212 | 1,068 | 1,296 | 1,728 | 702 |
| Total | 2,459 | 23,164 | 555,782 | 581,400 | 604,841 | 751,961 |

Colportage. During the year we had 238 men working for whole and part time. We, as heretofore add the number of weeks worked by each and divide by 52.

This gives an average of 145 men that were at work throughout the year.

The Japanese colporteur, Mr. Fujisawa, continued at work through the year. It was a difficult year for him as it was for the Korean colporteurs, but he has had much joy and gladness in the service.

During the year he circulated 3,501 volumes. Of his many interesting experiences he considers the experience he had in Wonsan as being most satisfying in the result. He had been following his usual plan of visiting from house to house selling the Scriptures and holding meetings in his inn at night for Christians and for men who might have become interested through his work in the day. One night a Christian who stayed after the others had left told him about a young man, a dentist, he was interested in and asked Mr. Fujisawa to call on him. I had better let Mr. Fujisawa speak. --"I said I would be glad to call on the man but that we must first pray about him. We agreed to meet early next morning on the top of a hill behind the hotel for prayer. We did so and had a feeling that God would answer our prayer as we came down the hill before the rising of the sun. After breakfast I called on the dentist and found him mak-

**A Dentist
Converted.**

a gold crown for a tooth and smoking a cigar. After the usual greetings were over it came into my mind to say to him:--You have studied medicine and you know better than I do what the effect of smoking will be on your health. It will eventually injure your nerves and you will be unable to do the delicate work of your profession. He was astonished at what I said--and answered 'I am glad to hear you for you must be sincere. I have many friends but no one of them has ever spoken such a word to me. You must come to my home and we will study your book together.' In the evening after prayer with a Christian friend I went to Mr. Tokunaga's home where with a friend of his we studied until late in the night. I spent most of the nights I was in Wonsan in Mr. Tokunaga's home with him and several other inquirers studying the Scriptures and was glad to see them increase in knowledge.

I left and went north and when I reached Seishin, the most northern port in Korea, I received a letter from Mr. Tokunaga saying that he had been baptised in the Methodist Church. When I returned from the north I called on him again and was astonished at his strong faith in Jesus Christ. He told me that his smoking had been costing him fifteen yen a month and that he was now to use this sum for the upbuilding of the Kingdom of Jesus Christ.

He is an active worker in the Church and meetings for young men. He closes his office on Sunday and attends regularly the Church services.

The Korean colporteurs' work during the year has been exceptionally difficult. Some of them were arrested in connection with the independence movement and subjected to a "strict examination" by the police and several of them are still in jail. This phase of missionary effort was at a standstill for weeks, as was almost all other phases of work. The police were very suspicious of men and women who went from house to house and village to village for fear they would be distributing seditious literature or in other ways be circulating "dangerous thoughts." To say that the work for most of the year has been done under difficulties is to say that which gives little idea of what these men had to contend with. It will also be true to say that in the later months of the year the men reported a readiness among the people to buy their books and listen to their message that they had not experienced for some years. But I propose to let the superintendents of the colporteurs speak :—

Dr. C. A. Clark of the Presbyterian Mission, North, says in his report of the year's work :—

Both colporteurs reported hard times during the political disturbances in the Spring. The gendarme captain at Yangpyung, because Han was out on his rounds where he was supposed to be, got it into his head that Han was one of the ring leaders of the disturbances in his county, and for some weeks tried to arrest him, but Han kept at his work coming home only once a month or so and before the captain met him the jails were so crowded that he decided that he did not want Han.

Both colporteurs report a wonderfully changed attitude of the people towards the church since July. The Japanese police have industriously told the people that the church as a church started all of the disturbances. It was and is a lie, but it has disposed hundreds to listen to the Gospel who formerly would not give it a moment's attention. Individual Christians and others who had not the remotest connection with the disturbances have gone to jail or been beaten. One of my churches has been pretty nearly destroyed by the police for they arrested every man in it and seven men of another church are serving 16 months' sentences. One pastor and one helper are

Christians in
jail.

in jail and have just been sentenced to 8 months each after being in jail uncondemned since March.

People everywhere now give us a hearing and that is all we can ask. Let them once sympathetically listen to the Gospel and five out of ten will be won. Colporteur Kim reported recently the greatest day of his career as a colporteur when he and Han together in one day sold 200 of the penny Gospels. Non-Christians alone buy these books so that every one of those Gospels will go where they will count the most.

I am now conducting a series of five two-week revival campaigns. In some of the places people attended who had never been seen inside of a church before. In one village ten whole households have accepted Christ. The colporteurs are selling books and twenty or so volunteer men and women and myself are preaching from house to house from morning till night and then I preach at the church at night. In the county seat 130 were present the first night and over 200 the last night. Only 184 of these could get into the building. The rest looked in at the windows. About 30 new Christians came in during the six days. The colporteurs will be ahead of us in all of the places and will attend all the evening meetings. Over in Chi Pyung I got the grippe for three days, but colporteur Han took the evening preaching and did better with it than I could have done myself. He is not a well educated man but he surely is an evangelist to the tips of his toes. Whenever I feel like slowing down in my work, he and Elder Pai shame me into hustling again.

These are great days that we are seeing. We are getting a better hearing than we have had in seven years. We are trying to redeem the time. The two colporteurs are doing their full share to make the results of the work permanent. They are responsible for a population of about 180,000 and are trying to cover the field."

The Rev. C. E. Sharp, D. D., of the same mission writes in a similar strain.

"The disturbed condition of the country has affected colportage work as much as other kinds of missionary work, and so far as my territory is concerned, it has affected it more. One of my colporteurs, Mr Yi Ching Ha, was wanted by the police for alleged complicity in the independence movement, and was obliged to quit work in April, leaving me with but one man. As it was very difficult to sell Scriptures for many months I did not fill his place. The other man has continued his work, but in my district, over a considerable part of it, for many months it was almost impossible to sell a Christian book to an unbeliever. It appears from certain reports that continually came in that certain persons persistently sought to set the minds of people in general against the

Church and Christianity, giving out that the Christians would be specially dealt with in the near future and that it would go hard with them as a body. During the arrests, too, and the trials that took place it was the universal belief among the people that it went harder with Christians than with other classes among the people, that is that the Christians were discriminated against to a very great degree, and received severer punishment for the same offence. For this reason non-Christians among the people have to a very large extent held aloof from the Church. I am credibly informed that in some sections, so great was the fear aroused that it was almost impossible for a man known to be a Christian to get a meal or even a drink of water. This was not because of any ill will towards him as a Christian, but because they feared that if they had anything to do with him it might hereafter go hard with themselves. Of course in such

**An Agreeable
Change.**

circumstances as this the selling of Christian books was almost impossible and sales to heathen just about stopped. But a change has taken place and the colporteur reports that people are buying again. From many sources I gather that a great opportunity seems to be opening before us. We look for a big advance all along the line down here in Whanghai Province. The people seem to be more favorably disposed to the gospel than ever before, and it remains for us to push things. Our Korean Christians seem to consider this as a very opportune time to push the work.

The Rev. S. J. Proctor of the Canadian Presbyterian Mission reports:—

"Considering all the hinderances to preaching that there have been during the year colporteur sales have been very good. In December 1918 the influenza was rife and men were forbidden to travel. Again in September and October owing to cholera the men were again hindered from travelling. Against these restrictions we have nothing to say firmly believing that for the most part they are fully justified. A yet more serious restriction was met with as a result of the 'independence movement.' In one county the colporteur was forbidden to preach. Rumor has it that on one occasion many hundreds of Koreans who had gospels or New Testaments in their possession burned them for fear the authorities would arrest them as they seemed to be doing to all Christians. Whether this be so or no I cannot say but I do know that one man brought his New Testament, bought some months before, back to the colporteur and insisted that he should take it back because he was afraid the authorities would single him out as a Christian and the Christians were undoubtedly being persecuted throughout the whole country. During April and May it

was exceedingly difficult for Koreans to travel, to preach and sell books. One of the newest colporteurs upon it being known that he was a colporteur was called to the Gendarmerie Station and told not to preach or sell gospels. He insisted that he had the right to do this work and was finally permitted to do it after having been duly warned and admonished. He has not been interfered with since. New believers are reported in some places as a direct result of the work of the colporteurs and I am having the cases followed up. As I leave on furlough in the Spring I am relinquishing the office of superintendent the colporteurs of our station, let me say how much pleasure it has been to know the men, to travel with them, to do the work as they did it. To know the ins and outs of preaching to unbelievers is to have one's experience of men enlarged. To look at all men from the angle of the colporteur is to gain a rich experience. I count among my happiest days in Korea the days spent touring with the colporteurs. What times we had! What new experiences! Day by day, the sad, the humorous, the serious and once in a while the tragic. I shall never forget it. In my mind it is the nearest approach to the life of Him who went about doing good and often had not where to lay His head."

Ins and Outs of Preaching.

How I wish that more of my correspondents who superintend colporteurs felt compelled to write a report of the work of the year as the Rev. F. G. Vesey says he was! If they did it would enrich our literature and enliven the addresses of those who advocate the claims of the Society from platform and pulpit. He says:—

"At the end of another year one feels compelled to write a word of thanks for the practical assistance the Bible Society has rendered the districts which have been under my care. The two men, whom the Society has supported, have served the 'Cause' well, and done real constructive work, preaching and distributing the Word of God, building up the churches by their frequent visitations and exhortations, and better still helping numbers of their fellow men to find the 'Way that leadeth unto Life.'

There is no finer service that can be rendered to their country in these days of unrest and perplexity, than these colporteurs are doing, supplying the urgent moral and spiritual needs of the masses, bringing hope and comfort to the distressed in mind and spirit, and helping the people to look beyond political and material conditions, to the larger life of freedom in the realm of the Spirit of God.

Despite many difficulties, obstacles, and limitations of service, the Church of Jesus Christ has grown during the past year, and I feel that this is partly due to the big share the men of the Book have had in holding together the scattered groups and lonely families by their visitation and prayerful guidance, as well as their progressive efforts, continuously, among the non-Christians even in the disturbed and troubled areas of the country.

We foreign missionaries owe an increasingly large debt to the Bible Society, and we gladly give witness to the unstinted generosity of the Agent and workers, who under its direction are bearing much of the heavier and expensive work of the Church, in evangelising among the numberless villages in this Land of Opportunity.

Let me tell you of a few cases of success and encouragement that have come under my notice during the past year.

Yi Byung Ok of Kim Wha County, is a Bible Society colporteur of some years standing. He works constantly in co-operation with his wife, a mission Bible woman, among the hills and valleys of Kang Won Province. He is a scholar and a gentleman. Formerly a magistrate's secretary, then a teacher of a native school, he eventually was induced to buy a Gospel from a passing colporteur. This led to his conversion, then that of his wife, and now they are two of the most consecrated and faithful among my helpers. In the town of Kim Wha in the last few months

there have been a 'number of instances of the Power of God working through their ministry. An old woman, a bad character, for forty years a wine seller, and when I say that, any one who lives in the East knows that her life was full of shame and shadow, has been led into the Life Abundant, through the persistent and prayerful efforts of our two friends. Despite rebuff, rebuke, and many refusals, they continued their visits and kindly persuasions, until the old prejudices were broken down and 'the publican' realised that she was a sinner. She no longer sells poison but 'pap' (the Koreans' staff of life)—cooked rice. She is learning to read the Bible, though she is over sixty, and I am told she constantly weeps over her past misdeeds. Ere long I hope to see her a baptized member of the Church.

Another woman, who has been helped, was for twenty years a 'Witch of Endor.' Korea has its own spiritualism in a very intense and vivid form. The sorceress has a great power over the minds and lives of the ignorant people. This woman was a queen of infamy, ruling with despotic and devilish autocracy in the homes of the superstitious and simple. She could locate demons and devils in sick people, she knew the future as the past! She divined causes and reasons with her powers of insight,

**Modern Witch
craft.**

and was supposed to rule evil spirits with a rod of iron by her magic power! She, too, has surrendered herself to Jesus, and is now trying to make amends for her past evil work by accompanying the Bible woman on her visits to the homes of heathen. She is full of zeal, and is earnest in the study of the Word of God. In the old days mothers brought their sick babies to her that she might charm away the evil spirits. Now they bring them to her house that she may pray for divine healing.

Another case was that of a woman who was a Buddhist nun for many years, living away up in the seclusion of the mountain temple. For years she had striven to reach the place of peace, and consciousness of sin forgiven. Daily she had prayed '*Nam Mou Amita Poll O Buddha,*' but there had never come any joy and comfort to her soul. The glory and quietness of the mountains could not satisfy the cravings of her heart, and eventually she came on a visit to the town of Kim Wha, and was invited into the home of the colporteur. The message of the Bible brought to her what she had so long been seeking. She began to see the light through the testimony and teaching of the colporteur and his wife, and the Spirit of God opened her heart. Now she has found the '*Pearl of Great Price*' and no longer roams the quiet mountains in search of what Buddha and his teaching could not supply.

And so one could go on telling of conversions, of awakened interest, of changed hearts and homes. But there are some cases in which I am specially interested. One is that of a Korean doctor, Mr. Om Tai Sop. He was not a qualified medical man, but just an old fashioned herbalist, who knows Chinese characters so well that he has a terrible hieroglyphic for every herb and disease under the Korean sun, and a set of medical instruments that look more like giant needles, than anything else. These tools of torture he calls "*Chims*" and almost any ache and pain calls for a serious puncture to be made on some part of the body from head to toe. He was a persistent opposer of Christianity, and like Paul, originally, a persecutor of the Church. His bitterness and hatred towards Christians were very marked, and the visits of the colporteur generally called forth a vehement tirade against the so-called Western religion. But patience and kindness prevailed in the end, and colporteur Yi was able to persuade him to accept a copy of the New Testament in Chinese. This he read with interest, and it was not long before he was under conviction. He began to realise his need and sought out the home of the colporteur, first of all to ask his forgiveness for the past rudeness and opposition, and then to find out the way of Salvation. The colporteur wisely read him the story of Paul's conversion and life. To-day our doctor friend is a humble follower of the Lord Jesus, whenever one meets him he ex-

The Changed Doctor.

presses his regret and sorrow that he was once a persecutor of the church, but the people in his village say that he has most truly become a new creature, and now lives an exemplary life.

In a village called Nut Kol we have been lately greatly encouraged by a new interest aroused in the church through the decision of several men to 'do the doctrine.' One young man about 25 years of age, the eldest son of the late magistrate of the county became interested in the Gospel first through his old teacher the colporteur. In his young days he learned Chinese characters at the feet of the Bible man, and always calls him by the respectful title, teacher. Now under the influence and help of Brother Yi this bright young fellow, with all his household, attend church, and his example has been followed by others. There is now quite a healthy church where once we had a very weak cause.

At a hamlet called Chang Dong the head of the village, Mr. Kim We Sup, not only opposed Christianity, but often beat and abused the Christians. His official position gave him a good deal of authority, with the result that any believers who came under his jurisdiction had a pretty hard time.

To the praise of God, through the efforts of the colporteur, he has become a decided Christian, and an earnest student of the Word of God. He constantly speaks with shame and disgrace of his past life, but is now very anxious so to serve the Church that if possible he may retrieve past mistakes.

The Colporteur's Victory.

Another instance of fruit resulting from the labours of the colporteur is in the village of Sam Nai just outside Kim Wha town, where a post office worker and a son of a government official have through the reading of the Word of God come to know Christ as their Saviour. At Hak Sari and Po Tal Kol we have new believers, also, who have come into our church through the persistent efforts of the Bible man. Specially interesting is the case of a man named Mr. Om Chu Kyun who is a tenant farmer living in the village of Whang Yang Tong. He is the only Christian in his home, and suffers much opposition and insult from the other members of his family. The words, 'all have sinned and come short of the glory of God,' fixed themselves upon his mind as the colporteur sat in this man's little guest room reading to him from the book of Romans. This was followed up by many visits of the colporteur, and by prayerful persuasion the man risked his all on the promise of the Saviour. Despite many difficulties and trials he is displaying the true marks of the servant of Jesus Christ.

A case which will interest our friends at home is that of a woman who was mentally affected. The heathen said she was demon possessed, and though the sorcerer and sorceress used all their powers, they were

not able to cast out the evil spirit. The only thing that remained to be done was to cast her out from her home. This is the common result in Korea, when the witch fails to exorcise the demons. The colporteur heard of her sad plight and with his wife went out and rescued the woman, bringing her to his own home. Here she remained for two months, at the end of which time she was perfectly healed. Returning home she testified to the means and methods by which she was cured. Prayer, the reading of the Word of God, hymn singing, and kindness, had wrought the miracle. I am glad to tell you that today all her household are believers, and members of the little congregation in the local church.

In my lower district, also, we have been greatly encouraged by the results that have followed colportage work. As often as possible the colporteur who works in this region accompanies me on my itineraries, and together we preach along the road, in the inns and markets, selling the books among the villages by the way. Many men have received the Word gladly. In these days people buy the Scriptures to see what helps Christian men to be brave and cheerful in the midst of trying circumstances.

The Value of Persecution.

Any persecutions that have taken place have invariably fallen out to the furtherance of the Gospel. By this means the religion of Jesus has been advertised, and the Scriptures have found a ready sale. In the village of Ki Tari there is a whole family which has been won over to Christianity chiefly through the entrance of the four Gospels into the home. This household is one of the most enthusiastically Christian I have seen for a long time. Already the members of the family are 'tithing,' and paying in full their share to the support of the circuit preacher. Surely this is a good testimony to the power of the Book when it changes conditions in a heathen home so remarkably.

Colporteur Yu has decided to move from his present house, which is in a Christian village, to a heathen one about three miles off, where he hopes to start a new church.

Through his efforts and the sale of the Scriptures a number of the people have been interested and have asked him to come and live among them, and open his home for the worship of God. They are asking to be taught the Christian religion, having first read the Word of God for themselves, and found in it what neither Buddha nor Confucius can supply. This incident could be multiplied. In many places men are seeking after God. It is the supreme opportunity of the church to meet the pressing need of the heathen in presenting them with the Word of God as speedily and wisely as possible.

After several years of experience it is my firm conviction that

colportage, carried on wisely by enthusiasts, is the most fruitful branch of evangelistic work which the Church can undertake.

Amid the fast changing conditions of this part of the Orient the masses need a firm foundation and a sure hope. Storm clouds political, racial, and social, are gathering thick and fast, and wise men are seeking a safe harbour and anchorage. It is the privilege of the Bible Society's Agents to guide and assist the multitudes in this hour of crisis."

Testimony is borne to the fact that the colporteurs are not mere booksellers but are men *born again* desirous of building up the Kingdom of God. For instance the Rev. C. Taylor writes in his report:—

"It is a good sign that the average colporteur does not feel satisfied with merely selling books but nearly all are anxious to see the work of the Church prosper. Their willingness to work is often capitalised by the local circuit worker or pastor, so much so that the superintendent has to intervene in their behalf that they will have time to do the regular work expected of them. One of our men, Mr. Han Sung Ho, was moved about year ago to a large town surrounded by a dense population, the idea being that he would have a larger opportunity there to preach and distribute the Scriptures. He was anxious also that there should be a church founded in the town and evenings and Sundays did what he could toward this end. After several months labor with apparently no results he was assailed with doubts as to his work and whether the Lord wanted him to work in that particular district or not, for he said to himself I have tried to sell books and have preached to these people but there seems to be no fruit. While he was in this quandary he met an old gentleman who was going home from market with his cow. Mr. Han spoke to him saying that he was a Christian and would like to interest him in the 'Jesus Doctrine.' The man replied 'I know nothing of such a doctrine, will you explain it to me?' Mr. Han preached to him and he finally said 'If that is what Christianity is I want it. Please come to my house and preach to the boys and to the grandsons.' Mr. Han went home with him and after preaching to the rest of the family and selling them copies of the New Testament he departed with a thankful heart.

Another interesting feature of this incident is that at our Bible Class held recently about twenty miles from the town where Mr. Han lives two of the sons of this old man and one grandson attended and at our closing service gave clear confessions of their faith in God and their belief in Jesus Christ, and this only a few months after Mr. Han first met the old grandfather who believed with all his house.

The Whole Family.

We are apt to require too much of our colporteurs because of their willingness to help but they are doing a work that is essential and vital.

Chung Sung Taik owing to the fact that he is a boy (an unmarried man) is supposed, according to Korean custom, to be without a great deal of influence, but it is not true in his case, for by being at the places of worship on Sunday and prayer meeting night he is helping most splendidly on one of our hardest circuits and among the fishermen and clam diggers along the coast and an ignorant farming and salt manufacturing class, is selling books with energy and good success. His removal to another field of labor has been contemplated but his diligence, and fine Christian spirit have made him almost indispensable to the work. His sales for several months exceeded that of any other man we have.

Saw Yong Tai has been with us for a number of years and during the last year he decided to quit the work because of the difficulty of keeping his family going owing to the advance in prices and also a desire to go to Manchuria, with the hope of bettering his financial condition. After selling his house and making all arrangements to go his boy was taken seriously ill but finally recovered. Following this Saw was sick and when he recovered his wife was taken with a fever so severe that her life was despaired of. While his wife was so ill Saw promised God that if the Bible Society would take him back he would not leave the work but go on again as a colporteur and let the Lord help him find a way to live. His wife almost immediately recovered, he was again put on as a colporteur and although his faith has been tested again and again he is trying faithfully to do his work.

And the Rev. D. W. McDonald of the Canadian Presbyterian Mission says:—

"I more and more see the grand results from your men. I have seven new groups started within the last two years and the Bible Society men and women have been a powerfull agency in this work."

The Rev. Edwin Kagin of the Presbyterian Mission, North, thinks:—

"The Colporteur has the heavy end of the load and I take my hat off to him for what he has to suffer and for the pathway he lays for other workers to follow after and reap his sowing."

Rev. E. J. O. Fraser of the Canadian Presbyterian Mission says:—

"The only incident of note in the colporteurs' work this past year has been the growth in the Church at Kowon town, where Mr. Kim Chang Hyun has been living since his appointment as a colporteur in April last. He has travelled well, and has sold the average of books, and at the

same time has been used of God in that town greatly. About twenty new believers have recently come in, and just the other day I heard of three more. Many of these are young people. Notable among them are three young men who spent some time in jail last spring, but were released uncondemned. They had had a desire to be Christians before, but could not make the step. Their prison experience helped them to decide, and they seem quite faithful now.

Of course, all this is not the result of the colporteur being there but his presence has helped a great deal. It was a very weak church before, but is now one of the most encouraging."

The following from the Rev. J. W. Anderson of the Presbyterian Mission, North, is encouraging:—

"I would be very ungrateful, indeed, if I did not tell you of the very good work which our colporteurs have been doing this past year. Even under most trying conditions and having to endure every insult and interference from the police, they have patiently and faithfully preached and sold the Word to thousands. Weak churches have been revived; new groups have been started; and as we have tried to reach all parts of the district during the year, the whole territory seems to be stirred up and on the point of a general revival. Much of the credit for this is due to the untiring work of our colporteurs. About one hundred definite conversions have been reported by the men, but of the four hundred new converts in churches since spring, many of them also could very probably be traced to some work of a colporteur.

The December reports were especially good. In one church there was a regular revival with 23 conversions; in another, there were 11. In these two places the men worked at selling in the day and had service in the church in the evening. One of the men sold 800 gospels in ten days. In another place, where there was a little weak church, the colporteurs got some wealthy people interested and as a result the attendance has been doubled or trebled and they are going to build a church to cost something like Yen 800 or 900."

We are thankful that we have been allowed to minister through the printed page to those in the hospitals, the lepers in their institutions, the prisoners in the jails, to the blind, to those living in the remote and lonely hamlets on the islands and on the mainland, to those living in the towns and cities and for the testimonies that have reached us showing that God's Word is not circulated in vain.

HUGH MILLER,
Secretary.

Abstract of Cash Account of the British and
Foreign Bible Society for the Year Ended
31st December, 1919.

| <i>Receipts.</i> | <i>Yen.</i> | <i>Expenditures.</i> | <i>Yen.</i> |
|---|-------------------|--|-------------------|
| To Balance in hand as per last Account | 12,746.26 | By Translation Expenses and Corrections for Press | 1,129.37 |
| .. Bills drawn on the Treasurer | 82,000.00 | .. Editions printed and received into stock | 15,062.50 |
| .. Sales of Scriptures, Colportage | 8,966.44 | .. Binding | 4,053.37 |
| Depot ... | 11,304.36 | .. Scriptures purchased | 13,023.31 |
| Commission ... | 661.68 | .. Printing | 1,228.05 |
| Biblewomen .. | 434.86 | .. Freightage and Tran- sportation of Script- ures | 5,224.18 |
| .. Contributions and collections | 1,430.44 | .. Loss on Exchange | 11,475.27 |
| .. Cash paid in London | 3,600.93 | .. Rent and Taxes | 283.96 |
| .. Interest ... | 30.32 | .. Depot Expenses | 5,343.95 |
| .. Reserve for Insurance | 43.68 | .. Colporteurs' salaries and Expenses | 43,572.64 |
| .. Rent | 1,230.00 | .. Biblewomen's salaries and Expenses | 2,191.79 |
| | | .. Discounts to Book- sellers and Traders | 2,882.52 |
| | | .. Secretary's and Asst. Secretary's salaries and travelling ex- penses, etc. | 5,549.83 |
| | | .. Property | 262.78 |
| | | .. Office furnitures and fixtures | 34.65 |
| | | .. Balance on hand | 8,125.80 |
| | <u>122,448.97</u> | | <u>122,448.97</u> |

BIBLE SUNDAY COLLECTIONS.

| | | Yen. |
|------|---------------------------|--------|
| From | An Ak Church | 2.00 |
| " | An Eui | 1.50 |
| " | An Pyen | 1.00 |
| " | An Pyen | .40 |
| " | An Pyen Station | 1.55 |
| " | A San | 1.45 |
| Per | Barker, A. H. Rev. | 10.30 |
| " | Bernheisel, C. F. | 1.57 |
| " | Blair, H. E. | .40 |
| " | Blair, H. E. | 16.67 |
| " | Brannan, L. C. | 1.11 |
| " | Bull, W. F. | 11.71 |
| " | Cha Chin Suk | 2.50 |
| From | Chang Sung Church | 1.47 |
| " | Chang Sung Dong | 2.14 |
| " | Chang Sung, Sa Chung | 1.10 |
| " | Chang Yuin, Chi Kyeng Ni | 1.70 |
| " | Chemulpo | 2.00 |
| " | Choong Wha | 1.46 |
| " | Choong Wha Koon, Kui H Ni | 1.80 |
| " | Chul Won | 1.00 |
| " | Chun An | 1.10 |
| " | Chung Dong (Seoul) | 7.00 |
| " | Chung Jin | 6.00 |
| " | Chung Ju | 7.10 |
| " | Chun Ju | .94 |
| Per | Campbell, A. Rev. | 8.10 |
| " | Clark, C. A. | 1.30 |
| " | Clark, W. M. | 1.00 |
| " | Coit, R. T. | 7.00 |
| " | Cunningham, F. W. | 3.00 |
| From | Conference, M. E. Church | 105.00 |
| " | Dook Sum | .40 |
| " | Duk Chun | 3.10 |
| " | English Church Mission. | 10.00 |
| " | Eui Ju (2 Places.) | 1.40 |
| " | Eui Ju, Nam Dong | .65 |
| From | Eum Sung Church | 3.70 |
| " | Eurn Yool | 8.50 |
| | Carried forward | 240.12 |

BIBLE SUNDAY COLLECTIONS.

| | | Yen. |
|------|---------------------------------------|---------------|
| | Brought forward | 240.12 |
| Per | Fraser, E. J. O. Rev. | 16.88 |
| From | Hai Ju Church | 10.66 |
| .. | Hai Ju, Japanese | 2.00 |
| .. | Ham Heung | 11.30 |
| .. | Ham Heung, (4 Places.) | 6.23 |
| .. | Heung Duk | 2.00 |
| .. | Heung Hai | 3.30 |
| .. | Heup Kok | .70 |
| .. | Hong Won Eup | 5.00 |
| .. | Hong Won Eup, Sam Ho | 1.40 |
| .. | Hong Won Eup, Shin Po | .90 |
| .. | In Chai Station | .95 |
| .. | In Dong Koon, Ok Kei Dong | .50 |
| .. | Kang Dong | 1.84 |
| .. | Keum San | 1.00 |
| .. | Kim Chun | 5.70 |
| Per | Kim Chung Kwan. Rev. | 2.00 |
| From | Kil Ju Church | 1.70 |
| .. | Kim Hai | 2.00 |
| .. | Kim Wha | .30 |
| .. | Kim Wha Eup, | .75 |
| .. | Kim Wha Eup, Chang In Dong | .47 |
| .. | Kim Wha Eup, Chi Kyeng Dong | .71 |
| .. | Kim Wha Eup, Poong Chun Dong | .42 |
| .. | Kim Wha Eup, Soo Dong | .35 |
| .. | Koi San | 1.50 |
| .. | Kok San | 1.24 |
| .. | Ko Sung, Chu Dong | 2.06 |
| .. | Ko Sung, Kwang Po Dong | 2.60 |
| .. | Ko Yang | 2.67 |
| .. | Kun San | 10.00 |
| .. | Kwang Ju | 3.10 |
| .. | Kyeng Heung | 6.53 |
| .. | Kyeng Heung, Tai Am Dong | .40 |
| Per | Knox, R. Rev. | 2.22 |
| .. | Lyall, D. M. | 7.10 |
| From | Mang San, In Duk Church | .50 |
| | Carried forward | <u>359.15</u> |

BIBLE SUNDAY COLLECTIONS.

| | | Yen. |
|-----------------|--|--------|
| Brought forward | | 359.15 |
| From | Mang San, Suh Chang ... Church | 1.00 |
| .. | Ma San | .42 |
| .. | Myeng Chun, Ka Chang Dong | 2.00 |
| .. | Myeng Chun, Walo Dong | 1.00 |
| .. | Myeng Chun, Whang Kok Dong | 2.20 |
| Per | McCallie, H. D. Rev. | 11.00 |
| From | McCully, Miss E. A. | 3.00 |
| .. | McCully, Miss L. H. | 3.00 |
| Per | McDonald, D. W. Rev. | 19.28 |
| .. | McKenzie, J. N. " | 13.78 |
| .. | McRae, D. M. " | 9.70 |
| .. | Moffett, S. A. " | .70 |
| From | Mo San Church | 2.50 |
| .. | Nam Won | 1.02 |
| .. | Nam Yang | 1.00 |
| .. | Na Nam | 4.00 |
| .. | Ni Won Eup | 4.00 |
| Per | Nisbet, J. S. Rev. | 10.40 |
| From | Ong Chin, Chul Dang ... Church | 1.00 |
| .. | Ong Chin, Hwa San | 1.10 |
| .. | Ong Chin, Ma San | 2.17 |
| .. | Pa Ju | 2.05 |
| .. | Po Eun Eup | 3.50 |
| .. | Po Eun Eup, Choo Sung | .66 |
| .. | Po Eun Eup, Hin Tal | .30 |
| .. | Po Eun Eup, Wol Chang | .87 |
| Per | Pieters, A. A. Rev. | .90 |
| .. | Proctor, J. S. " | 42.52 |
| From | Po Chun Church | 1.23 |
| .. | Pong Ik Dong (Seoul) | 2.90 |
| .. | Pun Ni, Kei Ri | 1.00 |
| .. | Pyeng Chang Eup | 2.47 |
| .. | Pyeng Won | 1.00 |
| From | Ri Won Church | 1.50 |
| Per | Ross, A. R. Rev. | .30 |
| .. | Rym Chung Chan | 4.00 |
| From | Ryum Chung Dong (Seoul.) Church | 12.16 |
| ----- | Carried forward | 530.78 |

BIBLE SUNDAY COLLECTIONS.

| | Yen. |
|-------------------------------------|---------------|
| Brought forward | 530.78 |
| From Sam Chung Dong (Seoul.) Church | .51 |
| „ Soo Pyo Kyo (Seoul.) | 3.07 |
| „ Suk Kyo (Seoul.) | .90 |
| „ Sang Dong (Seoul.) | 2.30 |
| „ Sang Won | 4.50 |
| „ Seoul Union | 210.91 |
| „ Shi Heung | 1.00 |
| „ Shin Eui Ju | 3.00 |
| „ Song Wha Eup | 5.00 |
| „ Song Wha Eup, Yun Hoi | .80 |
| „ Soo An | .80 |
| „ Soon An | 2.85 |
| „ Soon Chun | 3.50 |
| „ Soon Chun Eup | 3.17 |
| „ Soon Chun Eup, Mai Ah Chi | .40 |
| „ Soon Chun Eup, Yang Po | .50 |
| „ Sung Chun | 1.00 |
| „ Sung Chun Eup, | 2.00 |
| „ Su Won, Choong Chin Station | 1.00 |
| „ Syen Chun | 15.80 |
| „ Syen Chun Mission Congregation, | 21.85 |
| Per Scott, W. Rev. | 14.90 |
| From Taiku Church | 11.72 |
| „ Tai Dong | 7.35 |
| „ Tong Mak | 1.50 |
| Per Tate, L. B. Rev. | 4.80 |
| From Wha Shoon, Won Whare Church | .44 |
| „ Wool San, Chun Chun | .20 |
| „ Wool San, Eun Pyen | 1.00 |
| „ Wool San, So Ha | 3.20 |
| „ Wool San, Wol Po | 2.00 |
| „ Won Sau, Choong Ni | 1.20 |
| „ Whang Ju | 7.07 |
| „ Whari Kyo Tari (Seoul.) | 1.00 |
| „ Wonju | 3.45 |
| Per Watson, R. D. Rev. | 5.00 |
| „ Winn, R. E. | 17.50 |
| Carried forward | <u>897.97</u> |

BIBLE SUNDAY COLLECTIONS.

| | | <i>Yen.</i> |
|-----------------------------|------------|---------------|
| Brought forward | ... | 897.97 |
| From Yang Ju | ... Church | .76 |
| „ Yang Yang Eup (8 Places.) | „ | 3.77 |
| „ Ye San | „ | .40 |
| Per Yi Cha Ik, Mr. | „ | .72 |
| „ Yi Taik Wha, Mrs. | „ | 2.40 |
| From Yong Am Po | ... Church | 4.55 |
| „ Yong Chun | „ | 3.00 |
| „ Yong Chun, Paik Am | „ | 2.00 |
| „ Yong Chun, Shin Sung | „ | .50 |
| „ Yong Chun, Yong Pong | „ | 1.20 |
| „ Yong In | „ | .60 |
| „ Yong Kang | „ | 1.30 |
| „ Yong San | „ | 3.33 |
| „ Yu Ju | „ | 1.33 |
| „ Yung Deung Po | „ | 2.00 |
| „ Yung Dong | „ | .74 |
| „ Yung Ju | „ | 1.00 |
| „ Yun Ki | „ | .20 |
| Per Young, L.L. Rev. | „ | 7.55 |
| Total | ... | <u>935.32</u> |



DONATIONS AND SUBSCRIPTIONS.

| Donations :- | Yen. |
|------------------------------|--------|
| Alexander, Miss M. L. | 8.00 |
| Anderson, Dr. and Mrs. A. G. | 10.00 |
| Anderson, Miss H. W. | 5.00 |
| Appenzeller, Rev. H. D. | 2.00 |
| Bolljahn, J. Esq., | 10.00 |
| Butts, Miss A. M. | 10.00 |
| Chung, Rev. Myeng Ri | 4.00 |
| Collyer, Rev. C. T. | 5.00 |
| Cook, Rev. and Mrs. W. T. | 10.00 |
| Dysart, Miss J. | 10.00 |
| Engel, Rev. G. | 10.00 |
| Erdman, Rev. and Mrs. W. C. | 20.28 |
| Friend, A | 20.00 |
| Gray, Miss E. | 5.00 |
| Holdcroft, J. G. | 10.00 |
| Hopkins, Miss | 5.00 |
| Ingerson, Miss V. F. | 10.00 |
| Kim, Mr. C. P. | 5.00 |
| Lampe, Rev. H. W. | 10.00 |
| Logan, Mrs. J. V. | 20.00 |
| Mausfield, Dr. T. D. | 10.00 |
| MacKenzie, Rev. J. N. | 5.00 |
| McCague, Rev. J. E. | 30.00 |
| McCully, Miss E. A. | 2.00 |
| McCully, Miss L. H. | 2.00 |
| McCutchen, Rev. L. O. | 10.00 |
| McEachern, Miss E. | 10.20 |
| Menzies, Miss B. | 5.00 |
| Morris, Rev. C. D. | 5.00 |
| Palethorpe, Miss E. M. | 25.00 |
| Parker, Mr. W. P. | 10.00 |
| Reiner, Miss E. M. | 2.50 |
| Reynolds, Mr. J. B. | 10.00 |
| Roberts, Miss E. S. | 5.00 |
| Russell, Dr. R. | 5.00 |
| Smith, Dr. R. K. | 5.00 |
| Soltan, Rev. T. S. | 10.00 |
| Carried Forward | 340.98 |

DONATION AND SUBSCRIPTIONS.

| | Yen. |
|--|-----------------|
| Brought forward | 340.98 |
| Stevens, Miss B. I. | 2.00 |
| Talmage, J. V. N. | 2.00 |
| Tate, Rev. L. B. | 5.00 |
| Thomas, Rev. J. | 5.00 |
| Trissel, Miss M. V. | 5.00 |
| Williams, Rev. F. E. C. | 5.00 |
| Yi, Mr. Chang Earn | 2.00 |
| Young, Rev. L. L. | 10.10 |
| Yun, Mr. T. H. | 25.00 |
| Total | <u>¥ 402.08</u> |
| Subscriptions :- | |
| Alexander, Miss M. L. | 2.00 |
| Chung, Mr. E. T. | 6.00 |
| Davies, Miss M. S. | 5.00 |
| Gregg, Mr. G. A. | 15.00 |
| Preston, Rev. and Mrs. J. F. | 25.00 |
| Reiner, Mr. R. O. | 4.00 |
| Total | <u>¥ 57.00</u> |
| Contributions for the Bible House in Jerusalem | |
| Hankins, Miss Ida | 2.00 |
| McCague, Miss J. E. | 20.00 |
| Soltau, Rev. T. S. | 10.00 |
| Vesey, Rev. F. G. | 12.00 |
| Williams, Rev. F. E. C. | 5.00 |
| Total | <u>¥ 49.00</u> |



COLPORTAGE IN KOREA DURING THE YEAR 1919.

| Name. | Province. | Years of service | Weeks of Work | SALES. | | | Total |
|----------------------------------|---------------|------------------|---------------|--------|---------|----------|--------|
| | | | | Bibles | Testts. | Portions | |
| AUSTRALIAN PRESBYTERIAN MISSION. | | | | | | | |
| Rev. A. W. Allen. | | | | | | | |
| Pak Kyu Suk — | S. Kyeng Sang | 12 | 52 | | | 2,719 | 2,719 |
| Pak Keui Yun — | " " | 5 | 12 | | | 300 | 300 |
| Kim Yung Shoon .. | " " | 7 | 8 | | 2 | 236 | 238 |
| Moon Choong Won .. | " " | 10 | 26 | | 33 | 980 | 1,013 |
| Rev. J. N. Mckenzie. | | | | | | | |
| Kim Ki Wha — | " " | 8 | 52 | 5 | 34 | 3,439 | 3,478 |
| Moon Chang Wook .. | " " | 3 | 52 | 1 | 26 | 2,714 | 2,741 |
| Rev. F. J. Thomas. | | | | | | | |
| Yi Kap Soo — | " " | 7 | 52 | | 8 | 3,026 | 3,034 |
| Ko Woon Suh — | " " | 1 | 34 | | 8 | 2,326 | 2,334 |
| Dr. W. Taylor. | | | | | | | |
| Kang Sung Eung .. | " " | | 10 | 1 | 12 | 1,195 | 1,208 |
| Rev. F. J. L. Macrae. | | | | | | | |
| Yun Chai Ro — | " " | 7 | 26 | 10 | 103 | 657 | 770 |
| Total — — — — | | | 324 | 17 | 226 | 17,592 | 17,835 |
| CANADIAN PRESBYTERIAN MISSION. | | | | | | | |
| Rev. W. Scott. | | | | | | | |
| Han Shoo Hyun — | N. Kando | 8 | 48 | | | 2,114 | 2,114 |
| Han Choo Ik — | " " | 10 | 52 | | 9 | 2,510 | 2,519 |
| Shin Chan Choon — | " " | 2 | 48 | 1 | 6 | 2,364 | 2,371 |
| Chun Taik Hoo — | " " | 1 | 38 | 2 | 57 | 2,351 | 2,410 |
| Kim Sung Pai — | " " | 1 | 8 | | | 350 | 350 |
| Choi Myen Choon — | " " | | 16 | | 10 | 330 | 340 |
| Hu Sang Hoon — | " " | | 16 | | 2 | 670 | 672 |
| Kim Won Ik — | " " | | 4 | | 2 | 270 | 272 |
| Rev. E. J. O. Fraser. | | | | | | | |
| Kim Hak Soo — | S. Ham Kyung | 3 | 6 | | 6 | 404 | 410 |
| Kang Keui Shun — | " " | 10 | 52 | 1 | 6 | 1,261 | 1,268 |
| Yu In Pal — | " " | | 38 | 5 | 10 | 1,722 | 1,737 |
| Whang Choon Sik — | " " | 6 | 12 | | 3 | 325 | 327 |
| Han Kwan Sup — | " " | 10 | 39 | 1 | 29 | 1,131 | 1,161 |
| Kim Chang Hyun — | " " | | 30 | 6 | 9 | 1,245 | 1,260 |
| Chang Hai Yong — | " " | | 8 | 4 | 11 | 467 | 482 |
| Chang Keui Choon .. | " " | | 8 | | 5 | 318 | 323 |
| Rev. D. M. McRae. | | | | | | | |
| Kim Chung Hyun — | " " | 6 | 52 | 4 | 3 | 3,491 | 3,498 |
| Han Do Suk — | " " | 2 | 52 | | | 3,801 | 3,801 |
| Chang Kyung Kyu — | " " | 3 | 52 | | 8 | 2,117 | 2,125 |
| Yi In Sup — | " " | 5 | 52 | 1 | 16 | 1,600 | 1,619 |
| Yi Sung Ho — | " " | 2 | 52 | 5 | 16 | 1,815 | 1,836 |
| Kang Suk Choon — | " " | 6 | 52 | | 7 | 3,567 | 3,574 |
| An Chang Yul — | " " | 23 | 52 | 3 | 29 | 3,587 | 3,619 |
| Carry forward — — — | | | 787 | 33 | 246 | 37,809 | 37,088 |

COLPORTAGE IN KOREA DURING THE YEAR 1919.

| Name. | Province. | Years of service | Weeks of Work | SALES. | | | |
|--------------------------------|----------------|------------------|---------------|--------|--------|----------|--------|
| | | | | Bibles | Tests. | Portions | Total |
| CANADIAN PRESBYTERIAN MISSION. | | | | | | | |
| Total brought forward | | - | 787 | 33 | 246 | 37,807 | 37,088 |
| Rev. D. W. McDonald. | | | | | | | |
| Chang Ho Keun | S. Ham Kyeng | 8 | 52 | 1 | 37 | 4,707 | 4,745 |
| Hae Kyung Sam | " " " | 10 | 52 | 4 | 15 | 4,020 | 4,039 |
| Nam Choong Man | " " " | 6 | 52 | 1 | 8 | 3,950 | 3,959 |
| Rev. A. H. Barker. | | | | | | | |
| Han Eung Koo | N. Ham Kyung | 7 | 26 | 3 | 47 | 2,473 | 2,522 |
| Kwon Shoon Chun | " " " | 3 | 26 | 1 | 26 | 1,988 | 2,015 |
| Kim Yu Po | " " " | 2 | 8 | | 1 | 937 | 938 |
| Yi Eung Ho | " " " | 2 | 26 | 5 | 49 | 1,994 | 2,048 |
| Kim Yung Pal | " " " | 2 | 18 | 3 | 4 | 1,880 | 1,887 |
| Nam Yun Yong | " " " | 2 | 2 | | 3 | 379 | 382 |
| An Yung Whan | " " " | 2 | 52 | 5 | 86 | 4,402 | 4,493 |
| Kim Ha Woon | " " " | 1 | 8 | | | 488 | 488 |
| Rev. S. J. Proctor. | | | | | | | |
| Kang Pong Ho | " " " | 4 | 52 | 2 | 47 | 3,807 | 3,856 |
| Kim Kyung Sup | " " " | 5 | 52 | 6 | 27 | 3,771 | 3,804 |
| Shin Ok Kyu | " " " | 1 | 52 | 5 | 30 | 4,080 | 4,115 |
| Kim Heui Cho | " " " | 4 | 8 | | 8 | 490 | 498 |
| Kim Pyung Duk | " " " | 3 | 34 | | | 2,510 | 2,510 |
| Yi Chin | " " " | 2 | 52 | 3 | 71 | 3,380 | 3,454 |
| Total | | | 1,350 | 72 | 705 | 83,065 | 83,842 |
| ENGLISH CHURCH MISSION. | | | | | | | |
| Rev. A. C. Cooper. | | | | | | | |
| Cha Chin Suk | Kyeng Kei | 4 | 48 | | 1 | 3,199 | 3,200 |
| Yi Taik Wha | " " " | 6 | 48 | | 1 | 2,753 | 2,754 |
| Total | | | 96 | | 2 | 5,952 | 5,954 |
| METHODIST MISSION, NORTH. | | | | | | | |
| Rev. J. Z. Moore. | S. Pyeng An | | | | | | |
| Kim Eung Heui | Whang Hai Do | 1 | 16 | 1 | 14 | 325 | 340 |
| Hong Chong Hoon | " " " | 1 | 12 | | 11 | 620 | 631 |
| Yi In Chan | S. Pyeng An | 1 | 34 | 3 | 126 | 2,510 | 2,639 |
| Kim Yun Up | Whang Hai Do | 1 | 34 | 4 | 39 | 3,517 | 3,560 |
| Shin Kak Kyung | " " " | 1 | 34 | | 21 | 2,411 | 2,432 |
| Chun Heui Chul | S. Pyeng An | 1 | 4 | | | 250 | 250 |
| Rev. C. Taylor. | | | | | | | |
| Shin Koon Taik | S. Choongchung | 1 | 31 | | 9 | 2,310 | 2,319 |
| No Sung Ho | " " " | 9 | 52 | 1 | 34 | 2,514 | 2,549 |
| Yu Sung Pai | " " " | 8 | 20 | | | 282 | 282 |
| Soh Yong Tai | " " " | 8 | 52 | 3 | 5 | 2,970 | 2,978 |
| Carry forward | | | 292 | 12 | 259 | 17,709 | 17,980 |

COLPORTAGE IN KOREA DURING THE YEAR 1919.

| METHODIST MISSION, NORTH. | | Years of service | Weeks of Work | SALES. | | | |
|---------------------------|----------------|------------------|---------------|--------|--------|----------|---------|
| Name. | Province. | | | Bibles | Testa. | Portions | Total |
| Total brought forward | | - | 292 | 12 | 259 | 17,709 | 17,980 |
| Chun Hak Soon | S. Choongchung | 6 | 12 | | 1 | 480 | 481 |
| Chung Sun Taik | " | 1 | 38 | | 29 | 2,982 | 3,011 |
| Han Sun Ho | " | 9 | 52 | 5 | 38 | 2,986 | 3,029 |
| Rev. F. E. C. Williams. | " | | | | | | |
| Yu Sung Kwon | " | 8 | 12 | | | 522 | 522 |
| Pak Yun Wha | " | 8 | 38 | | 4 | 1,999 | 2,003 |
| Chang Kui Whan | " | 3 | 48 | 3 | 20 | 1,888 | 1,911 |
| Rev. G. M. Burdick. | " | | | | | | |
| Yi Eung Yul | N. Pyongan | 6 | 4 | 3 | 20 | 15 | 38 |
| Kim Hyung Chai | " | 5 | 52 | 15 | 65 | 4,657 | 4,737 |
| Yi Kwan Shun | " | 4 | 52 | 6 | 57 | 3,392 | 3,455 |
| Rev. H. D. Appenzeller. | " | | | | | | |
| Kim Chi Kwan | Kyeng Kei | 1 | 34 | | 15 | 3,136 | 3,151 |
| Pong Sung Yul | " | 1 | 20 | 1 | 1 | 1,664 | 1,666 |
| Kim Chi Duk | " | 8 | 48 | | 36 | 5,541 | 5,577 |
| Min Choong Sik | " | 10 | 52 | 2 | 25 | 1,744 | 1,771 |
| Pai Moon Sik | " | 8 | 52 | | 8 | 2,601 | 2,609 |
| Chung Chun Il | " | 13 | 52 | | 17 | 4,781 | 4,798 |
| Rev. C. D. Morris. | " | | | | | | |
| Iiwang Pyeng Ho | Kang Won Do | 1 | 34 | 3 | 39 | 1,623 | 1,665 |
| Soh Kwang Ho | " | 1 | 34 | 2 | 45 | 1,550 | 1,597 |
| Rev. W. A. Noble. | " | | | | | | |
| Hong Hyung Choon | Kyeng Kei | 3 | 52 | | 39 | 1,979 | 2,018 |
| Kim Chin Sung | " | 9 | 52 | | 5 | 4,002 | 4,007 |
| Choi Myeng Heui | " | 3 | 52 | 1 | 15 | 4,207 | 4,223 |
| Choi Chin Sang | " | 1 | 34 | 3 | 19 | 1,956 | 1,978 |
| Yi Won Pil | " | 1 | 34 | | | 2,704 | 2,704 |
| Yun Yung Pil | " | 1 | 34 | | | 2,340 | 2,408 |
| Rim Hyeng Sang | " | 1 | 34 | | 68 | 977 | 977 |
| Rev. P. H. Choi. | " | 1 | 20 | | | | |
| Shin Yung Heui | " | 7 | 52 | | 2 | 3,570 | 3,572 |
| Yi Choon O | " | 3 | 48 | | 1 | 3,490 | 3,491 |
| Moon Chin Whan | " | 1 | 32 | | 2 | 2,856 | 2,858 |
| Rev. E. M. Cable. | " | | | | | | |
| Kim Chin Hyun | " | 6 | 16 | | 2 | 1,250 | 1,261 |
| Chung Deuk Sung | " | 1 | 24 | 2 | 1 | 1,482 | 1,485 |
| Rev. Y. N. Pak. | " | | | | | | |
| Cho Pil Won | " | 3 | 52 | | 1 | 3,435 | 3,436 |
| Cho Myung Woon | " | 1 | 34 | | 8 | 2,590 | 2,598 |
| Kim Chang Kiu | " | 1 | 30 | | 6 | 1,976 | 1,982 |
| Rev. B. W. Billings. | " | | | | | | |
| Yi Hak Myung | " | 1 | 32 | | 5 | 2,550 | 2,555 |
| Total | | | 1,524 | 58 | 832 | 100,643 | 101,554 |

COLPORTAGE IN KOREA DURING THE YEAR 1919.

| METHODIST MISSION, SOUTH. | | Years of service | Weeks of Work | SALES. | | | Total |
|---------------------------|-------------|------------------|---------------|--------|---------|----------|--------|
| Name. | Province. | | | Bibles | Testts. | Portions | |
| Rev. M. B. Stokes. | | | | | | | |
| Hong Shoon Chul - | Kang Won Do | 1 | 28 | 3 | 1,710 | 1,713 | |
| Pak Keun Sam - | " " " | 8 | 4 | 1 | 300 | 301 | |
| Pak Nam Soo - | " " " | 5 | 52 | 16 | 2,507 | 2,523 | |
| Yi Chong Pum - | " " " | 4 | 44 | 2 | 1,903 | 1,905 | |
| Yi Shun Yong - | " " " | 1 | 52 | 19 | 2,088 | 2,107 | |
| Shim Fung Tai - | " " " | 1 | 28 | 3 | 1,011 | 1,030 | |
| Rev. C. N. Weems. | | | | | | | |
| No Pyeng Too - | Kyeng Kei | 4 | 52 | 4 | 69 | 2,798 | 2,871 |
| Kim Tai Sik - | " " " | 2 | 52 | 3 | 29 | 2,717 | 2,749 |
| Rev. F. G. Vesey. | | | | | | | |
| Yu In Pong - | " " " | 1 | 52 | 1 | 9 | 2,319 | 2,329 |
| Han Suk Chin - | " " " | 10 | 48 | 2 | 2,918 | 2,920 | |
| Yi Pyeng Wook - | " " " | 1 | 34 | 1 | 11 | 1,372 | 1,384 |
| Rev. L. C. Brannan. | | | | | | | |
| Soh Won Pil - | Kang Won Do | 7 | 52 | 1 | 2,892 | 2,893 | |
| Chung Woon Heui - | " " " | 9 | 52 | 13 | 2,316 | 2,329 | |
| Kim In Sik - | " " " | 12 | 52 | 25 | 2,684 | 2,709 | |
| Yi Poong Woon - | " " " | 6 | 12 | 1 | 640 | 641 | |
| Cho Yung Shoon - | " " " | 6 | 44 | 5 | 1,435 | 1,440 | |
| Choi Sung Il - | " " " | 3 | 52 | 12 | 1,984 | 1,996 | |
| Dr. R. A. Hardie. | | | | | | | |
| Chang Yun Kyo - | Kyeng Kei | 7 | 52 | 1 | 18 | 3,096 | 3,115 |
| Rev. L. P. Anderson. | | | | | | | |
| Han Kiu Chul - | Kang Won Do | 1 | 24 | 5 | 813 | 848 | |
| Rev. E. W. Anderson. | | | | | | | |
| Cho Kyung Sook - | " " " | 1 | 28 | 11 | 1,453 | 1,464 | |
| Yi Tai Kwan - | " " " | 1 | 32 | 5 | 62 | 1,762 | 1,829 |
| Total | - - - - | - | 846 | 18 | 330 | 40,748 | 41,096 |

PRESBYTERIAN MISSION, NORTH.

| | | | | | | | |
|------------------------|-------------|---|-----|-----|-------|--------|--------|
| Rev. C. F. Bernheisel. | | | | | | | |
| Oh Taik Yung - | Whanghai | 1 | 20 | 40 | 2,097 | 2,137 | |
| Choi Chung Pil - | " | 2 | 16 | 2 | 67 | 972 | 1,041 |
| Rev. A. A. Pieters. | | | | | | | |
| Kim Seung Yum - | " | 1 | 38 | 1 | 92 | 3,081 | 3,174 |
| Rev. C. L. Phillips. | | | | | | | |
| Yi In Taik - | S. Pyeng An | 1 | 16 | 38 | 392 | 430 | |
| Yi Eung Yup - | " " " | 3 | 52 | 49 | 285 | 654 | 988 |
| Rim Chong Yun - | " " " | 2 | 24 | 22 | 81 | 3,179 | 3,282 |
| Kang Chan Kyu - | " " " | 4 | 52 | 20 | 99 | 2,845 | 2,964 |
| Kang Do Won - | " " " | 3 | 14 | 6 | 86 | 1,185 | 1,277 |
| Cha Do Nam - | " " " | 6 | 52 | 1 | 79 | 1,973 | 2,058 |
| Carry forward | - - - | - | 284 | 101 | 867 | 16,383 | 17,351 |

COLPORTAGE IN KOREA DURING THE YEAR 1919.

| Name. | Province. | Years of service | Weeks of Work | SALES. | | | Total |
|-------------------------|----------------|------------------|---------------|--------|--------|----------|--------|
| | | | | Bibles | Tests. | Portions | |
| Total brought forward | | | 284 | 101 | 867 | 16,383 | 17,351 |
| Rev. C. A. Clark. | | | | | | | |
| Han Deuk Ni | Kyeng Kei | 6 | 52 | 11 | 67 | 7,002 | 7,080 |
| Kim Sung Sil | " " | 1 | 48 | | 2 | 5,410 | 5,512 |
| Rev. F. S. Miller. | | | | | | | |
| Pak Yoa Yun | N. Choongchung | 8 | 52 | | | 3,745 | 3,745 |
| Kang Chang Kyu | " " | 4 | 8 | | | 740 | 740 |
| Kim Sung Soo | " " | 1 | 38 | 3 | 8 | 5,296 | 5,307 |
| An See Choong | " " | 1 | 44 | 2 | 7 | 5,275 | 5,284 |
| Rev. E. Kagin. | | | | | | | |
| Pak Choong Soo | " " | 3 | 52 | 5 | 26 | 4,980 | 5,011 |
| Rev. H. E. Blair. | | | | | | | |
| Yi Tai Sung | N. Kyengsang | 3 | 38 | 7 | 187 | 1,160 | 1,354 |
| Kim Pong To | " " | 2 | 8 | | 8 | 343 | 351 |
| Pak Keun Soo | " " | 2 | 52 | 15 | 25 | 2,642 | 2,642 |
| So Pyeng Sik | " " | 4 | 48 | 2 | 32 | 1,923 | 1,957 |
| Kim Yong Kyu | " " | 2 | 48 | 2 | 4 | 3,001 | 3,007 |
| Choi Myeng Cho | " " | 2 | 38 | 5 | 7 | 1,796 | 1,808 |
| Kim Yeng Soo | " " | 8 | 16 | | 28 | 640 | 668 |
| Yi Han Kyu | " " | 7 | 26 | 1 | 21 | 969 | 991 |
| Yi Chong Hak | " " | 6 | 16 | | 9 | 620 | 629 |
| Kim Pyeng Heui | " " | 5 | 52 | 3 | 36 | 2,098 | 2,137 |
| Chung In Myeng | " " | 2 | 52 | 13 | 38 | 1,854 | 1,905 |
| Kim Yi Kyeug | " " | 2 | 38 | 6 | 16 | 1,461 | 1,483 |
| Rev. J. G. Holdercroft. | | | | | | | |
| Shin Yun Hyup | Whanghai | 4 | 26 | | 9 | 1,125 | 1,134 |
| Choi Won Taik | " " | 4 | 26 | 6 | 45 | 1,130 | 1,181 |
| Paik Yoa Pai | " " | 4 | 16 | | | 800 | 800 |
| Rev. W. B. Hunt. | | | | | | | |
| Pang Kye Seung | " " | 1 | 8 | 4 | 36 | 92 | 132 |
| Han Yong Il | " " | 1 | 12 | 1 | 53 | 193 | 247 |
| Pang Chin Il | " " | 1 | 12 | 3 | 62 | 645 | 710 |
| Kim Eui Yang | " " | 1 | 8 | 3 | 63 | 2,246 | 2,312 |
| Chung Kye Roh | " " | 1 | 8 | | 40 | 360 | 400 |
| Choi Chang Keun | " " | 1 | 52 | 24 | 194 | 2,385 | 2,603 |
| Yun Myeng Wook | " " | 1 | 12 | 6 | 21 | 1,567 | 1,594 |
| Kim Choon Sik | " " | 1 | 16 | 4 | 40 | 1,180 | 1,224 |
| Rev. C. E. Sharp. | | | | | | | |
| Yi Chong Ha | " " | 2 | 16 | 8 | 150 | 702 | 860 |
| An Kyeng Wha | " " | 9 | 52 | 10 | 262 | 959 | 1,231 |
| Rev. W. N. Blair. | | | | | | | |
| Shin Man Kyun | S. Pyengan | 2 | 16 | 3 | 41 | 644 | 688 |
| Yi Han Poong | " " | 1 | 4 | | 2 | 719 | 721 |
| Kim Duk Hai | " " | 2 | 16 | 2 | 55 | 650 | 707 |
| Kim Sung Soo | " " | 9 | 52 | 19 | 84 | 2,295 | 2,398 |
| Carry forward | | | 1,362 | 269 | 2,545 | 84,990 | 87,804 |

COLPORTAGE IN KGREA DURING THE YEAR 1919.

| PRESBYTERIAN MISSION, NORTH. | | Years of service | Weeks of Work | SALES. | | | Total |
|------------------------------|--------------|------------------|---------------|--------|--------|----------|---------|
| Name. | Province. | | | Bibles | Tests. | Portions | |
| Total brought forward | | - | 1,362 | 269 | 2,545 | \$4,990 | \$7,804 |
| Rev. A. Campbell. | | | | | | | |
| Ko Heung Pong | N. Pyengan | 1 | 30 | 5 | 7 | 4,177 | 4,189 |
| Kim In Do | " " | 2 | 52 | 7 | 85 | 3,479 | 3,571 |
| Kim Hio Shoon | " " | 2 | 52 | 7 | 25 | 5,610 | 5,642 |
| Kim Yun | " " | 2 | 8 | | | 600 | 600 |
| In Kook Won | " " | 2 | 52 | 4 | 18 | 4,408 | 4,430 |
| Kim Won Pok | " " | 2 | 52 | 8 | 22 | 3,467 | 3,497 |
| Rev. W. T. Cook. | | | | | | | |
| Cho Ki Hak | Manchuria | 4 | 44 | 1 | 185 | 1,319 | 1,505 |
| Pak Chung Yup | " | 3 | 16 | 6 | 8 | 917 | 931 |
| Rev. J. U. S. Toms. | | | | | | | |
| Yi Sung Keun | Kyeng Kei | 2 | 52 | | 21 | 3,913 | 3,934 |
| Yi Yong Tai | " " | 10 | 52 | | 19 | 3,026 | 3,045 |
| Kim Yung Cho | " " | 9 | 52 | 1 | 12 | 4,134 | 4,147 |
| Rev. W. J. Anderson. | | | | | | | |
| Nam Soo Yong | N. Kyengsang | 3 | 20 | 10 | 1 | 1,950 | 1,960 |
| Kim Sung Kyu | " " | 3 | 4 | 7 | 6 | 705 | 711 |
| Chang Chi Shoon | " " | 3 | 38 | 1 | 18 | 2,701 | 2,720 |
| Min Tai Kyu | " " | 3 | 4 | 3 | 3 | 493 | 499 |
| Chung Kyu Ha | " " | 2 | 4 | | | 55 | 55 |
| Yun Yung Moon | " " | 1 | 16 | | 6 | 1,769 | 1,775 |
| Chung Pong Mo | " " | 1 | 4 | | 5 | 477 | 482 |
| Rim Do Hyun | " " | 1 | 4 | | | 491 | 491 |
| Kang Ik Yung | " " | 1 | 12 | | | 1,341 | 1,341 |
| Pyun Ik Koo | " " | 1 | 12 | | | 942 | 942 |
| Rev. N. C. Whittemore. | | | | | | | |
| Kim Chung Mo | N. Pyeng An | 8 | 48 | 28 | 212 | 3,455 | 3,696 |
| Choi Yong Chui | " " " | 6 | 52 | 28 | 371 | 2,266 | 2,665 |
| Kim Sang Yool | " " " | 2 | 48 | | 132 | 4,428 | 4,560 |
| Rev. E. W. Koons. | | | | | | | |
| Yi Nak Sun | Kyeng Kei | 11 | 52 | | 7 | 3,935 | 3,942 |
| Yi Yong Suk | " " | 4 | 52 | 1 | 6 | 3,733 | 3,740 |
| Rev. M. H. Yi. | | | | | | | |
| Soh Sang Il | " " | 9 | 52 | | | 3,715 | 3,715 |
| Total | | - | 2,246 | 386 | 3,711 | 152,497 | 157,598 |
| PRESBYTERIAN MISSION, SOUTH | | | | | | | |
| Rev. R. T. Coit. | | | | | | | |
| Kim Sung Kyu | S. Chulla | 6 | 30 | | | 1,519 | 1,519 |
| Kim Chang Soo | " " | 7 | 52 | 1 | 2 | 2,052 | 2,055 |
| Choo Yung Sook | " " | 7 | 48 | 46 | 120 | 719 | 885 |
| Yi Hvang Sook | " " | 7 | 48 | | | 2,250 | 2,250 |
| Kwak Pong Seung | " " | 5 | 52 | | 1 | 2,608 | 2,609 |
| Carry forward | | - | 230 | 47 | 123 | 9,148 | 9,318 |

COLPORTAGE IN KOREA DURING THE YEAR 1919.

| PRESBYTERIAN MISSION, SOUTH. | | Years of service | Weeks of Work | SALES. | | | |
|------------------------------|-----------|------------------|---------------|--------|--------|----------|---------|
| Name. | Province. | | | Bibles | Tests. | Portions | Total |
| Total brought forward | | — | 230 | 47 | 123 | 9,148 | 9,318 |
| Rev. J. V. N. Talmage. | — | — | — | — | — | — | — |
| Hu Won Sam | S. Chulla | 7 | 48 | | | 4,492 | 4,492 |
| Oh Sa Soon | " | 7 | 48 | | 3 | 4,414 | 4,417 |
| Rev. L. T. Newland | " | — | — | — | — | — | — |
| Pak Nak Hyen | " | 2 | 48 | 2 | 5 | 3,727 | 3,734 |
| Choo Soh Chip | " | 4 | 26 | | 1 | 1,581 | 1,582 |
| Rev. L. O. McCutchen. | — | — | — | — | — | — | — |
| Yu Kwi Tsik | N. " | 11 | 36 | | | 2,052 | 2,052 |
| Chung Yung Sun | " | 5 | 52 | | | 2,317 | 2,317 |
| Yi Deuk Yun | " | 1 | 32 | 8 | 10 | 1,125 | 1,143 |
| Rev. H. D. McCallie. | — | — | — | — | — | — | — |
| Ryang Kyeng Soo | " | 1 | 22 | 4 | 4 | 1,371 | 1,379 |
| Kim Chin Sung | " | 3 | 38 | | 7 | 3,120 | 3,127 |
| Pak Wha Yun | " | 2 | 12 | 2 | 10 | 488 | 445 |
| Yi Kyeng Cho | " | 5 | 48 | | 2 | 7,837 | 7,839 |
| Rev. W. B. Harrison. | — | — | — | — | — | — | — |
| Kim Chung Kwan | " | 3 | 52 | | 10 | 6,978 | 6,988 |
| Shin Paik Sun | " | 8 | 12 | | | 3,341 | 3,341 |
| Rev. W. F. Bull. | — | — | — | — | — | — | — |
| Kim Chung Keun | " | 4 | 52 | | 29 | 6,209 | 6,238 |
| Rev. S. D. Winn. | — | — | — | — | — | — | — |
| Chung Sa Kyu | " | 3 | 12 | | | 509 | 509 |
| Rev. L. B. Tate. | — | — | — | — | — | — | — |
| Yun Sung Man | " | 2 | 38 | | 9 | 2,740 | 2,749 |
| Rev. W. M. Clark. | — | — | — | — | — | — | — |
| Yi Whu Choong | " | 8 | 52 | | | 3,014 | 3,014 |
| Kwak Sung Kook | " | 8 | 30 | | 19 | 1,169 | 1,189 |
| Song Heui Choong | " | 2 | 48 | 1 | 27 | 2,516 | 2,543 |
| Rev. R. Knox. | — | — | — | — | — | — | — |
| Yi Chai Hyun | S. " | 5 | 48 | | | 3,110 | 3,110 |
| Pai Soon Hong | " | 4 | 48 | 2 | 8 | 4,092 | 4,102 |
| Total | — | — | 1,032 | 65 | 267 | 75,295 | 75,628 |
| M. Fujisawa | — | 2 | 52 | 4 | 473 | 3,024 | 3,501 |
| Salvation Army | — | — | 103 | 9 | 406 | 19,812 | 20,227 |
| Total | — | — | 155 | 13 | 879 | 22,836 | 23,728 |
| Grand Total | — | — | 7,582 | 651 | 6,955 | 499,628 | 506,234 |

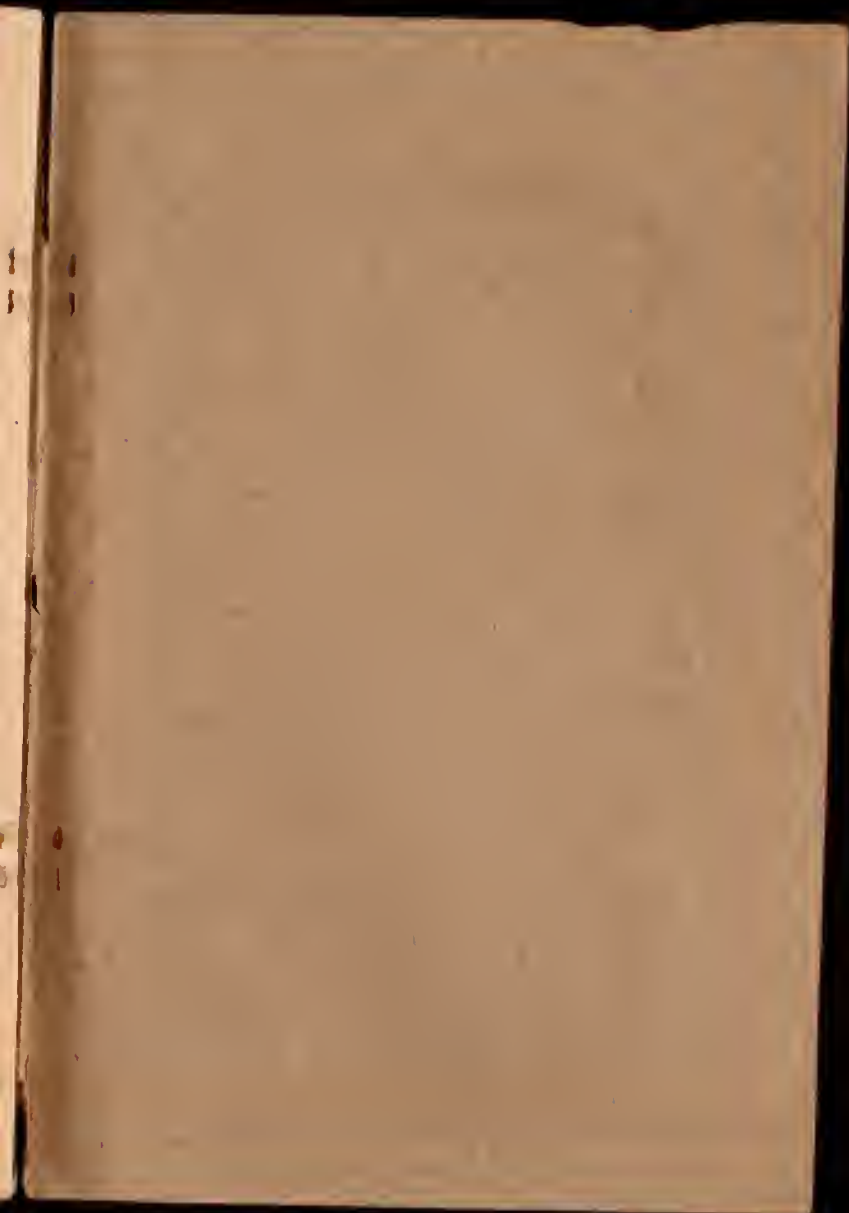
Biblewomen's Work in Korea During the Year 1919.

| Name of Biblewomen Superintendent and Mission. | Weeks of Work | No. of Women read to | Bible and Old Testaments | New Test. | Portions | Total | Average sales per month |
|--|---------------|-------------------------|-----------------------------|------------|---------------|---------------|----------------------------|
| Australian Presbyterian Mission. | | | | | | | |
| Mrs. D. M. Lyall, Huh Ho I | 52 | 749 | 1 | 7 | 1,364 | 1,372 | 114 |
| Methodist Mission, North. | | | | | | | |
| Rev. C. D. Morris, Kim Yer Dai | 24 | 22 | 2 | 10 | 960 | 972 | 162 |
| Rev. J. Z. Moore, Yi Susaona | 28 | 3,570 | 3 | 16 | 607 | 626 | 89 |
| Rev. H. D. Appenzeller, Yi Hanna | 24 | | | 3 | 1,364 | 1,367 | 113 |
| Yi Priscilla | 52 | 24 | | 9 | 2,611 | 2,620 | 219 |
| Rev. D. A. Banker, Choi Rebecca | 32 | 130 | | | 1,402 | 1,402 | 175 |
| Rev. Y. N. Pak, Pak Tule | 52 | 413 | | 20 | 1,680 | 1,700 | 141 |
| Rev. C. W. Kim, An Huda | 48 | 20 | | 2 | 1,562 | 1,572 | 142 |
| Methodist Mission, South. | | | | | | | |
| Rev. R. A. Hardie, Kim Sara | 52 | 14,950 | | 4 | 3,624 | 3,628 | 308 |
| Choi Eva | 52 | | | 1 | 1,990 | 1,991 | 174 |
| Presbyterian Mission, North. | | | | | | | |
| Rev. M. H. Yi, Kim Shin Kyung | 52 | 955 | 1 | 1 | 1,667 | 1,669 | 138 |
| Oh Kyung Shin | 52 | 222 | 1 | 5 | 1,286 | 1,289 | 167 |
| Rev. S. Y. Yun, Yo Poo Ka | 14 | 91 | | | 430 | 436 | 108 |
| Rev. E. H. Miller, Yi Hi Chang | 52 | 1,700 | | | 849 | 849 | 70 |
| Canadian Presbyterian Mission. | | | | | | | |
| Miss J. B. Robb, Chung Kei Pan | 52 | 1,820 | | 4 | 1,301 | 1,308 | 109 |
| Han Miram | 30 | 1,130 | | 5 | 2,420 | 2,425 | 202 |
| Kim Hanna | 28 | 2,060 | | 4 | 850 | 850 | 127 |
| Pak Kwang Ju | 11 | 961 | | 1 | 114 | 115 | 38 |
| Won Tabitha | 52 | 1,313 | | | 1,730 | 1,733 | 144 |
| Miss L. H. McCully, Pak Nak Kul | 5 | | | 16 | 2,021 | 2,037 | 169 |
| Total | 320 | 30,213 | 108 | 108 | 29,926 | 30,038 | |

Statistics of Korea Missions for 1919.

| NAME OF MISSION. | Date when founded | Foreign Missionaries | | | | MEMBERSHIP | | | |
|--------------------------|-------------------|----------------------|--------|----------------|-------|---------------|----------------------------|---------|------------------------------------|
| | | Men. | Wives. | Single Ladies. | Total | Full Members. | Catechumens and Probations | Total. | Contributions in yen from Koreans. |
| | | | | | | | | | |
| Aust. Presbyterian Mis. | 1890 | 12 | 11 | 13 | 36 | 9,936 | 1,312 | 5,248 | 16,167 |
| Canadian | 1898 | 16 | 16 | 14 | 46 | 4,504 | 1,877 | 6,381 | 38,106 |
| Congregational Mission | — | | | | | | | | |
| English Church Mission | 1890 | 11 | 1 | 8 | 19 | 4,263 | 132 | 4,395 | 1,803 |
| Meth. Epis. Mis. (North) | 1884 | 11 | 18 | 26 | 63 | 12,666 | 5,867 | 18,533 | 94,291 |
| (South) | 1897 | 21 | 21 | 19 | 61 | 5,067 | 890 | 5,877 | 15,050 |
| Oriental Mis. Society | 1907 | | | | | | | | |
| Orthodox Russian Mis. | 1900 | 1 | | | 1 | 559 | 4 | 563 | |
| Presby Mission (North) | 1884 | 55 | 54 | 29 | 138 | 52,707 | 13,749 | 66,456 | 287,460 |
| (South) | 1891 | 29 | 23 | 16 | 68 | 7,073 | 1,800 | 4,873 | 25,734 |
| Roman Catholic Mission | 1792 | | | | | | | | |
| Seventh Day Ad. Mission | 1908 | 6 | 8 | 1 | 17 | 1,021 | | 1,021 | 3,498 |
| The Salvation Army | | | | | | | | | |
| TOTAL | | 170 | 62 | 126 | 448 | 31,247 | 62,537 | 112,784 | 491,109 |





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Sam Moffett

WHAT YOU SHOULD KNOW ABOUT LEPROSY

Dr. R. TRAPPMANN, M. D. ·
W. H. O. LEPROSY ADVISER TO KOREA

171

171

171

What you should know about leprosy.

1. The real nature of leprosy.

Leprosy is one of the oldest diseases recorded in history. Centuries before the birth of Christ it was described in ancient Indian and Chinese writings as a dreadful and dangerous affliction.

From China, India or Africa, it is not absolutely certain which, it spread gradually throughout the whole world and hardly any inhabited corner of it was spared. In many countries it has died out, or has left only small, inactive foci behind, but in tropical and subtropical latitudes it is still a big problem to this day. In modern times leprosy is mainly confined to countries such as South America, Africa, India, China, East and South East Asia, but a few small endemic foci still exist in the southern part of the U.S.A., in southern European countries like Spain and Portugal, in the Balkans, on the shores of the Baltic Sea and in Norway and Iceland.

Today the number of leprosy patients in the world is estimated at between five and fifteen millions but insufficient statistics are available to give a reliable picture of the situation.

For centuries leprosy was looked upon as a horrifying disease. Symptoms such as mutilation of the fingers and toes, ulcers, claw-hands and deformed facial features, damage to the eyes and the nose, which occur if no treatment is given, shocked the eyes of the beholder. It was commonly believed to be an inherited disease, to be a punishment for a man's sins or for the sins of his fathers, a curse laid upon him by the Almighty. In spite of the prevailing belief that leprosy was inherited, it was also known to be a highly infectious and incurable disease and everyone took care to avoid contact with its victims.

These two facts resulted in the expulsion of the leprosy patients from the community, wherever they might be. We are all familiar with pictures of former times, showing such sufferers wandering around with a bell attached to identify them and warn their fellowmen.

For 2,000 years the fruits of the Chaulmoogra tree, which grows in India, provided a remedy which was used there and in many other countries and which to some extent is still used today. But it was only partly effective and people came to the conclusion that the only way to get rid of the disease was to banish the leprosy patient from the community and sentence him to compulsory isolation.

In 1873 the leprosy bacillus was discovered by Hansen, a Norwegian Scientist, and during the last 40 years modern science has done intensive research on leprosy. Although we do not yet know everything about it, this research which is being carried out by many scientists in many parts of the world has considerably extended our knowledge of it and has brought about a complete revision of the old concept of leprosy.

We now know that leprosy is by no means a hereditary disease. As a clear indication of this fact, the example of the South Sea island of Nauru is often cited. This island was free of leprosy until the year 1912, when a leprosy woman from another island arrived on Nauru. Ten years later, among approximately 1,200 inhabitants, 126 leprosy patients were discovered. It was possible to prove that the spread of leprosy emanated from the family which had then received this leprosy woman. It seems quite obvious that a spread as fast as this is only possible by transmission from person to person and not by heredity.

We now know that leprosy is an infectious disease, transmitted by close contact of long duration with a bacillary positive patient, but that its infectiousness is far less than that of other infectious diseases,

such as tuberculosis, for example.

We now know that the leprosy bacillus, found only in leprosy patients, although not found in all of them, is the cause of the disease. These facts establish leprosy as a common infectious disease like many others, and the horror and fear of it, due to the wrong conception of it as an unknown and highly dangerous disease, is completely unjustified.

About 20 years ago, a further important discovery was made. A drug, tried out in the laboratory against the tubercle bacillus, but turning out not to be sufficiently effective against tuberculosis in man, was found to be of considerable therapeutic value in leprosy. This drug is named DDS, given in the form of tablets or injections, and has been used since then throughout the whole world with very good results.

We now know that leprosy is curable. A patient with early signs of it, treated regularly at that stage, will be completely restored to health without having developed such ugly symptoms as ulcers or mutilation and blindness.

A patient already advanced and bacteriologically positive will be rendered negative by regular treatment and will in this way be eliminated as a further source of infection.

Children, generally susceptible to leprosy, particularly those in close contact with bacillary positive patients, may be protected from the disease by the same drug.

By more refined methods in orthopaedic and cosmetic surgery, we are able to help even those patients who have already developed contractures of hands and feet, mutilation, damage to the face and so on, by performing operations or replacing a totally deformed hand or foot by prosthesis. In this way the working capability of the patient will be restored to a great extent and his appearance will be improved.

The fact that leprosy is a common bacillary infectious disease and that it is curable should have fundamentally changed the attitude of the community towards it and leprosy patients and should have given the latter the hope of being cured by simply taking tablets. It is now unjustified for the community to look upon a leprosy patient with horror and fear and, as a result, for the patient to hide his disease. But unfortunately these prejudices still prevail and a lot of educational work has yet to be done to enlighten community and patients about the real nature of the disease.

II. Clinical features of leprosy.

In order to have a better understanding of the real nature of leprosy it is necessary to know something about its clinical features.

Transmission of leprosy, as previously mentioned, takes place through close contact of long duration with an infectious case.

Indirect transmission by insects, clothes or objects used by infectious patients cannot be excluded, but experience has shown this to be most unlikely. The infectious body discharges bacilli, mainly from the nasal mucosa (nose) and the skin lesions.

The path of entry of the bacilli into a healthy body is not yet clear, but the bacillus most probably enters the body by way of the skin, even uninjured skin, because the majority of the first leprosy lesions are observed on the skin, particularly on uncovered parts of it.

Age and sex favour the infection; children are particularly susceptible to the disease and leprosy occurs usually twice as frequently in men than in women.

Race, climate and nutrition do not seem to have an influence, although leprosy today is mainly confined to countries with humid tropical or sub-tropical climates.

But a factor which without any doubt favours the spread of leprosy is overpopulation under bad economic and hygienic conditions.

As opposed to other infectious diseases, it is impossible in leprosy to determine the incubation period (the time between the entry of the bacillus into the body and the appearance of the first specific symptom) in days or weeks. The reason for this is that in most instances the patient does not know by whom he was infected and even if he does know his probable source of infection, he can never tell with certainty when he was infected.

Apart from this, since the disease progresses slowly, the first specific symptom may be so slight that it may go unnoticed by the patient for years. Thus any doctor examining a new patient is faced with the difficulty of determining the length of the incubation period and the duration of the disease.

Due to these difficulties, it is only possible to determine the average length of the incubation period and this is held to be between 3 and 5 years.

We may divide leprosy into three main forms: indeterminate, tuberculoid and lepromatous leprosy, of which the last one is the malign form, always bacteriologically positive and therefore called the open, infectious form, and of which the first two belong to the benign form, usually bacteriologically negative and non-infectious except in flare-up stages, and therefore called "closed forms". Only the open forms are infectious.

The disease usually starts with the indeterminate form, which, if untreated, may develop into either the tuberculoid or the lepromatous type.

The first lesion usually takes the form of an anaesthetic macule

on the skin, insensitive to pain, touch and temperature and of a reddish or hypopigmented appearance. Or it may start as an alteration in sensitivity without a visible skin lesion. Sometimes this alteration is confined only to a part of a fingertip, remaining so for years, unnoticed by the patient. If untreated, the disease progresses slowly and more macules appear, the nerves become painful and thickened, atrophy of the muscles, contractures, mutilations and ulcers on fingers and toes occur. The patient develops a horrifying appearance indeed, but even in such a condition he is not necessarily infectious.

Alternatively the skin of the face, hands and feet becomes swollen with a shiny, brownish-red colour. The legs may develop an elephant-like appearance (elephantiasis, as leprosy was sometimes called among the ancient physicians of Alexandria, Egypt). Ears, nose and lips become enlarged. The eyebrows fall out and the point of the nose sinks in. Numerous papules and nodules appear on the skin and the patient looks disfigured beyond recognition.

This is indeed a deplorable condition, but it is not necessary to let it go as far as that. As we have heard, a remedy now exists and every patient who takes advantage of it and does not hide his disease until he has reached a state such as described above, but instead attends for treatment at the appearance of the first even suspected lesion, will never develop these horrible symptoms but will get rid of his disease. And every citizen suspecting a person of being a sufferer from leprosy, should induce him to attend a doctor for confirmation of the diagnosis and for treatment, instead of being afraid or horrified and keeping out of his way.

The duration of treatment depends mainly on the regularity of treatment, on the form and the stage of the disease (benign or malign,

slight, moderate or advanced), and on the general state of the patient's health. Advanced open cases will seldom require more than five years. On an average it will be 2-3 years. Early cases may be cured in one year.

Not all persons in contact with "open cases" will contract leprosy, and of those who contract it, the vast majority belong to the benign form. This is due to a natural resistance to leprosy in the organism. Today we are able to determine this resistance by performing the Lepromin Test. A positive lepromin reaction indicates good resistance, i.e. such a person will either never acquire leprosy, or if he does, he will contract the benign form.

We perform this lepromin test today particularly on children living in contact with leprosy patients, in order to determine their resistance. If their lepromin reaction is negative, they may be given BCG vaccination, which in a large proportion of cases, is able, just as in the Tuberculin reaction, to change a negative lepromin reaction into a positive one and so to strengthen artificially the resistance of these children to leprosy.

III. The New approach to leprosy

Now that we know that leprosy is curable by an effective drug, it is not so much a medical but a social and psychological problem. If every person who is either an actual or a suspected leprosy patient would attend a doctor as soon as possible for treatment, the disease would be under control. The only precondition for this is a well-organised health network with sufficiently trained medical staff. It is true that in most of the countries in which leprosy is still endemic today these preconditions do not exist, but even in countries in which they do exist, leprosy is nevertheless spreading.

The reason for this is two fold and is something of a vicious circle. Firstly there is the attitude of the public towards the disease; leprosy is regarded as a dangerous, dreadful, repulsive and incurable disease and its patients as outcasts of society. This attitude usually results in the expulsion of them from the community. Secondly there is the attitude of the patients in their turn. For fear of being discovered, expelled from the community and forced into isolation in a leprosarium or to a life as a beggar, the latter hide their disease until it is obvious to everyone, in the meantime infecting numerous other persons.

In most countries conditions in these leprosaria, at least until not long ago, were unsatisfactory for the inmates and the fate of other leprosy patients, wandering around as beggars, was deplorable.

In this situation, numerous private agencies, particularly missionary ones, Protestant and Catholic, were the first to become interested in the fate of the leprosy patient and did everything in their power to relieve it, long before any community or Government did so. They built numerous hospitals and colonies and helped the sufferers by supporting them economically and as far as possible by treatment.

Many patients became attracted by the devoted care of the missions and sometimes went to the leprosaria with their whole families, as the stigma of being a "leper" was attached not only to the patient himself, but even to the healthy members of his family.

In past years tremendous work has been done for the leprosy patients by the Missions and other private agencies, but, as their power and their financial resources were limited, they could not solve the problem on their own.

Since 1940, when DDS was introduced in the therapy of leprosy and gradually proved to be effective against the disease, the Govern-

ments themselves became more and more interested in taking the care of the patients and the control of the disease into their own hands. In time leprosy became a National Health concern and the findings of years of scientific research, resulting in a better understanding of the real nature of the disease, paved the way for more effective control.

After the Second World War, when many countries became independent, among them many in which leprosy was an endemic disease, the Governments, although realising the importance of the leprosy problem from the point of view of public health, were struggling in the first instance with economic difficulties in order to raise the living standards of their populations.

At this stage the World Health Organization (WHO) took an active part in the problem of leprosy control and offered its assistance to every Government requesting it. Recognising the fact that leprosy is a common infectious and curable disease, it induced the Governments concerned to abolish the laws of compulsory isolation, prepared programs for the social rehabilitation of patients previously segregated, pointed out effective methods for the discovery of patients in hiding and recommended home-treatment for all of them. Realising that the main obstacle to be overcome in any effective leprosy control program is the difficulty of removing the prejudices of patients and community, it advocated an intensive educational campaign at the beginning of any leprosy control project.

Numerous countries all over the world are carrying out their leprosy control programs with the assistance of the World Health Organization and, although the problem is still a long way from being solved, they are on the right road and will one day achieve their aim of bringing leprosy under control.

IV. The leprosy situation in Korea

According to Prof. Joon Lew, leprosy was first introduced to Korea in the 13th century A.D.

According to the same author, in about 1400 A.D. a sanatorium for leprosy patients was founded.

Little is known about the history of leprosy in Korea from this time up to the 20th century, but it seems to have been always prevalent in the southern part of Korea.

At the beginning of the 20th century Foreign Missions, Protestant and Catholic, established small leprosy colonies, which have grown in the meantime to large leprosaria. These Missions have done tremendous work towards relieving the fate of the patients.

During the time of the Japanese Administration several more leprosaria were built by the Government.

Due to the wrong conception of leprosy and due to the repulsion felt by the community towards it and sufferers from it, the patients were forced into compulsory segregation in institutes or isolated themselves in colonies.

After the Second World War and after the liberation of Korea, the Korean Leprosy Association, a national private agency, took an active part in the anti-leprosy campaign. Many new colonies were established on its initiative and supported by it. Although the law of compulsory isolation of leprosy patients still operated in Korea, this law was generously interpreted and many patients, then newly discovered, were treated at home, cared for by numerous missionary and governmental leprosy mobile clinics.

The Government, aware of the new approach to the problem became more and more interested in it and in 1961 signed an agreement

with the World Health Organization (WHO) in which both parties agreed to implement and develop a leprosy control program according to the technical methods and procedures recommended by WHO.

In 1962 the participation of UNICEF in this program was obtained and this organization will in 1963 and 1964 support the program with supplies up to the value of 13,000 Dollars.

The present situation

It is estimated that there are about 100,000 leprosy patients in Korea, maybe even more, as usually the estimated number is lower than the actual one. These patients represent a serious health problem as many of them will be contagious ones, who constitute a permanent source of infection for the community and further the spread of the disease.

About 25,000 are registered patients, the majority of whom are isolated in 5 National Leprosy Hospitals and 56 Leprosy Colonies, most of which are situated in the four southern provinces of the country.

Based on the facts that leprosy is an infectious disease and that it is curable by regular treatment, the Government, or rather the Ministry of Health and Social Affairs is concentrating its efforts on two main targets, the social rehabilitation of the patients, who have been isolated up to now and the discovery of those, not yet known.

In respect to the first one, a considerable part of it has already been accomplished. Since the transfer of these patients to their native villages is impossible for the time being, the Government with financial support, mainly from the Korean Leprosy Association and partially from the Foreign Missions, has in 1962 resettled 7,540 bacteriologically negative and physically healthy patients with working capability, either in their previous villages after removal of the positive and crippled

ones to hospitals, or in newly established villages.

The patients were given land and domestic animals in order to make them independent of Government-support, in the hope that by the fruits of their own labor, they will regain their self-confidence and that, after intensive education of the public, they will be integrated gradually into the community again.

The positive patients, who have been transferred to hospitals, will receive regular treatment, in order to make them uninfected as soon as possible and to resettle them later.

The crippled ones, who have been transferred to special hospitals with operational facilities, will be helped by surgery, in order to restore their working capability and their appearance as far as possible, so that they may be resettled later.

The remainder consisting mainly of elderly patients, who cannot be helped either by drug treatment or by orthopaedic surgery, have been transferred to a special hospital, which serves as an asylum. The missionaries take care of them.

Within the frame-work of a five-year plan, the Government intends to solve in this way the problem of all so-far isolated patients so as to be able to reduce the number of leprosy institutes to a minimum.

In respect to the second target, the discovery of all the still unknown patients, considerable efforts have already been made. Apart from being a medical problem, this is in the first instance a psychological one and in looking for a solution the following measures have to be taken into consideration:

1. The strengthening of the National Health Service in order to provide immediate treatment facilities for all patients.
2. The Co-ordination of all agencies, either working actively in the

- leprosy-field or interested in it, in order to make use of all resources and to guarantee uniformity in the campaign for the common target.
3. The abolishment of the law of compulsory isolation in order to encourage the patients to report for treatment, instead of hiding for fear of being discovered and sent to an institute.
 4. The demonstration of the most suitable methods of case-finding and treatment in a small pilot area, which can easily be supervised, taking into consideration cultural background, customs, traditional beliefs and practices of the various sections of the community with regard to leprosy, in order to make the experience gained in such a project, the basis for a nation-wide control program.
 5. A nation-wide propaganda and education campaign in order to enlighten patients, community and as far as necessary the medical profession about the real nature of leprosy and remove the prejudice towards it.

Many of these points have already become reality.

In 1962 the National Health Service was considerably strengthened by providing every Gun in the country with a Health Center and a doctor and by making a doctor available in nearly every Myun.

In January 1963 a Leprosy Co-ordinating Committee was established, composed of representatives of the Government and all national and foreign agencies concerned with leprosy.

In February 1963 compulsory isolation was abolished by law, so that in the future every person diagnosed as a patient with leprosy will be treated at home like any other patient, and will be transferred to a hospital only with his own consent.

Preparations for a pilot project area in a small part of Kyungsang Pukdo, a province with high prevalence of leprosy, are nearly completed

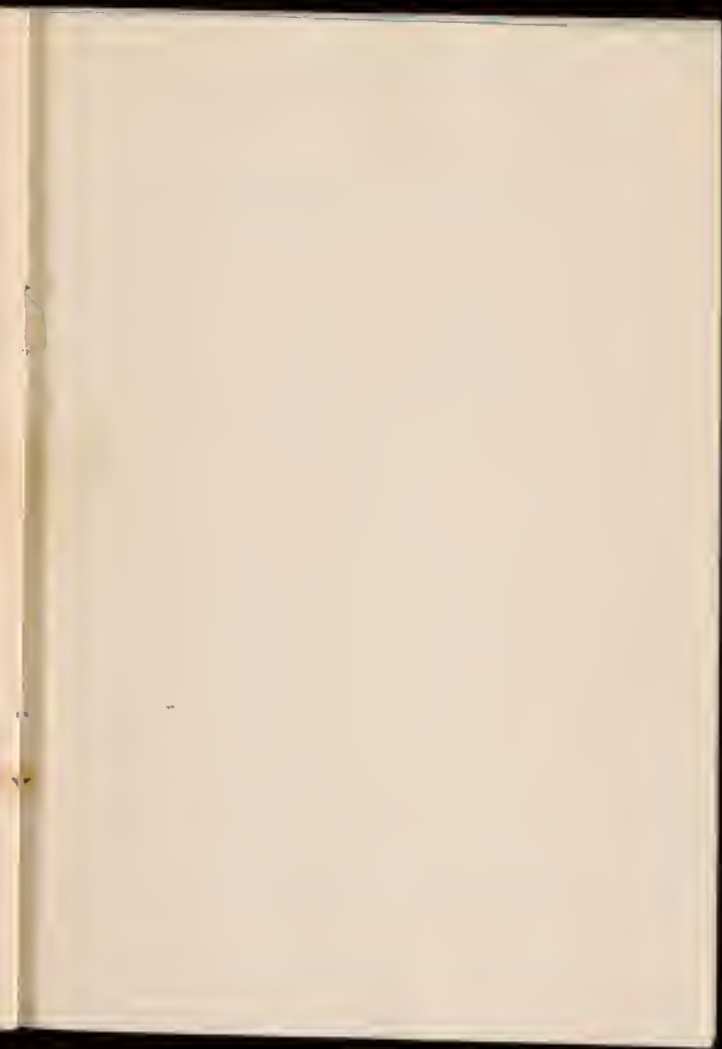
and the project will start sometime in the spring.

The last point, the educational campaign, is being planned. It is of paramount importance, if all the measures already taken are to lead to success. The Korean Leprosy Association, in close contact with the Government, regards the launching of this campaign as its most urgent task and is making every effort to set it started. But lack of financial resources are presenting a stumbling block. Therefore financial contributions will be highly appreciated.

As a contribution to the anti-leprosy campaign can only be expected if the disease itself, the need to combat it and the chances of succeeding in this are known, it is hoped that these articles may have helped to a better understanding of this urgent problem and may have given an outline of what you should know about leprosy.

— Dr. R. Trappmann —

WHO Leprosy Adviser to Korea





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108 ~~DO~~ ~~ONG~~ CHOONG-KU,

SEOUL, KOREA

鑑空 衡平

東亞日報社主人盧超有啓

THIRTY years ago I met the first Korean I had ever seen as he came on board the steamer at Yokohama, when I sailed there from America on my way to this was Manjil Park Yang, one of the owners and founders of this *Dong-A Daily*.

For thirty years, I have labored for the spiritual and moral benefit of the Korean people, and I am intensely eager to see them become a people strong and true, and just for righteousness in the Far East.

What I admire most in the Koreans is their appreciation of spiritual things and their recognition of the fact that spiritual and moral values are of higher worth than material things. I have tried to develop this spirit and to teach the highest spiritual life as revealed by God in His Word, the Holy Bible. The most hopeful thing in Korea, to-day, is the response of the people to the proclamation of the Gospel of Jesus Christ, which promises the development of a body of men of strict integrity, independent spirit, and with a sense of responsibility, who can be depended upon to stand for what is right and justly work for the good of the masses of the people.

I want to send a message to the young men of Korea that, if they hope to do anything worth while for their country, they must align themselves with the forces which stand for the right and set themselves in opposition to everything that is evil. The attitude of the young men and young women of Korea and the attitude of the students towards such evils as the liquor traffic, the cigarette habit, opium and the like will largely determine whether the next generation is to be one of strong and noble bodies and minds fitting Korea to hold their own in competition with others in the struggle for advancement in all modern political and commercial life.

There will be no supply of leaders for the next generation, unless the young men of to-day gain strength to resist the temptations to dishonesty, to injustice, to inefficiency, to the evil habits which beset them in this transitional period, when old Korean customs are giving way to modern civilization.

It will be a delight to see the people support a paper which stands for the right, for a clean life and for the truth.

I appeal to the young men to stand against the evils of the modern world and make their influence count on the side of right.

Pyongyang, Korea,

Samuel A. Hallett

To the *Dong-A Daily*,
Who, No. 3, Seoul.

Gentlemen:—

I wish to congratulate you on obtaining permission to publish a newspaper, especially one that starts out in upholding the principles which I understand form the basis on which your paper is to stand. I wish you much success and financial success as a medium for the education of the people of Korea in the principles of righteousness, justice and equity.

Very sincerely,

O. Hanson

現代社會問題
男女平等問題
神聖通敵
太極

英文翻譯
金光
宋金
金光
宋金

時代的社會問題
美國人井山溫
改造社會
全方注許
時事評論
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In 1918, 29 tigers, 74 leopards, 332 bears, 199 wolves, 244 wild boar, 4,421 deer tagged by gendarmes. This does not include those killed by private hunters. The same year 88 Koreans were killed by wild beasts 164 injured.

Some orphan boys living with a Christian family in Chunju were allowed to plant and cultivate a small ^{rice} field. Next it were the fields of a wealthy man. When he heard they were not going scatter rice & wine over the field before planting to do homage to the spirits that bring rain & drought, he was greatly worried & offered to pay all the expenses. The boys declined & all day long as they knee deep in muddy water, they planted their rice they sang, "Bringing in the Sheaves." The Devil puts many a temptation in the way of Korean Christians. (Sabbath closing of shops when others are open do)

A gambler ^{or drunkard} became a Christian elder - Elder See.

A heathen woman once heard Mr. Tate preach on "Ye must be born again" & she remarked to a friend "I don't know anything about that Book but I know the man he was talking about, who was born again. His name is See and he lives in our village."

^{Changyulmoni}
 At prayers one morning Mr. West spoke of how easy the way of salvation had been made. The cook had a great respect for the moksa but that was more than she could understand. She asked "Moksa, do you think it is easy to believe? It is easy to believe with your lips but to believe down in the middle of your insides & to show your belief with your hands & feet & tongue - that is the very hardest thing in the world. Mrs. N. adds that after living with her 12 yrs. she believes she believes down in the middle of her ^{the stomach} (This cook ^{saw} Mr. N. had no white linen suits like the others & insisted on starching his underwear stiff so he could ^{wear} it on the outside.)

"Ser Susim's Crime" - Day In & Day Out in Korea, 1928
Mrs. [unclear]

Ser Susim had been betrothed to a carpenter who had already closed the bargain by adding a new room to her father's house. They were to be married as soon as she graduated. Quite commonly after betrothal the man pays for the girl's clothes & schooling.

But on my return from a vacation several Korean friends warned me not to take her back into the school as she had done something very dreadful. I found she had written a letter to her fiance asking for a pair of new shoes a tablet & a pencil, promising if he would do this that she would never, oh never, let the rice scorch.

An unmarried Korean girl writing to a man! It was a fearful thing.

"But did not you, pun, write to the Moksa before you married him? The girl once asked Miss M. & she said you did. Why could not I?"

I answered, Because you are an American & I am a Korean. By the custom of my land it was all right for me to write but would have been all wrong & ask for a pair of shoes. You are a Korean. It was all right for him to give you a pair of shoes but ~~would~~ ~~have~~ all wrong to write the letter.

The young carpenter, too, was not sure he wanted so told a wife so a missionary paid for the cost of the room he had built for Susim's father & the girl was released from the engagement, studied at Severance & became one of their most efficient nurses.

REV. H. G. C. HALLOCK
13 NANKING ROAD
SHANGHAI CHINA

Dear Friend,

Jan. 31st, 1920.

I have written you several times—but no reply. Perhaps you are busy. I blame myself for not making my letters interesting. You may think we are trying to do the impossible or are not of interest. With GOD nothing is impossible. Tho' His mission in China ~~is~~ successful. China is far from Christian; but as I cast my memory back 23 years when I first came and compare China then with what she is today I am but about a glad "VICTORY." Each day has had its divine sacrament. Progress seemed slow. A child does not seem to grow any in a day; but the babe of 23 years ago is a big man today, so it is with the work. Twenty three years ago! Then there were only 16 miles of rail-road. Now there are 6400 miles. Then there were no Gov't Post Offices. Now there are 8000. Then, but few small newspapers, today there are hundreds with great influence. Then we smiled at a Chinese who put pants buttons at his neck to be progressive. Today many dress in foreign clothes. Then they rode in sedan chairs. Now they ride in fine motor cars. Then they lighted their homes and cities with vegetable oil in bamboo cups with pith wicks. Now Standard oil, gas and electricity are used. Then few factories existed. Today we see soap and candle factories, silk filatures, cotton mills, iron works, mints, docks, steam-ships, aeroplanes and "wireless".

Then there were few boys' schools and none but mission schools for girls. Education for girls was deemed undesirable. Now there are good schools for boys all over the Republic and thousands for girls, giving a really useful education. Then the idea of getting women to unbind their feet and inducing men to marry women with big feet was scoffed at as an impossibility. Emperors had decreed against foot-binding—in vain. After a rousing anti-footbinding lecture I heard a Chinese doctor say, "Sweh, z yong-yi sweh; tso, z van-nan tso." (It is easy to talk; it's most difficult to do.) But our missionary ladies were undaunted. Foot-binding must stop. Girls with bound feet could not attend their schools. Educated men could get girls with modern education only by taking those with big feet. Soon girls with natural feet were in demand. Untaught girls unbound to appear educated so as to get desirable husbands. Today the girls spring along with happy tread on comfortable feet. Impossible! It's done! Tho' God the missionary women have done the "Impossible."

Twenty three years ago a great curse was opium-smoking. It prevailed everywhere, among rich and poor, old and young, men and women. In Shanghai alone were 1400 dens. I worked for years in these urging men to believe and leave their opium. One of the greatest reforms of the age has come. Public dens in China have closed. Only a few secret ones exist. Opium raising and sale are forbidden by law. When I came, there were few Sunday Schools. Now there are many. Then there were but 75,000 Christians. Now, 300,000; but best of all, the whole spirit has changed. We were hated-called "Foreign Devils." Well do I remember how my "blood ran cold" as hearing a town I heard the shout, "Foreign Devil coming, catch him, kill him." Now the people are so uplifted that it is folly to measure results by statistics. They love us. They protect us. Christians are encouraged. Non-Christians enquire the Way. Christians are more faithful, using their money freely for the spread of the Gospel. AND— I'VE NOT TOLD YOU ALL. So your sea missions are successful. China is not Christian but she IS on the way. Let's "BOOST" her. Now is THE time. To push NOW is not only a duty but a sublime privilege. Let's MAKE CHRIST KING today.

Yours in Christ's glad service,

H. G. C. HALLOCK.

Chicago Tribune.

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TUESDAY, JULY 6, 1921.

"Our Country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong."

—Stephen Decatur.

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JAPAN—AN EMPIRE BUILT FOR WAR.

Americans who scorn talk of any possible trouble between this country and Japan, who jeer at the necessity of a united fleet, of adequate naval bases on the Pacific, and of a firm policy and practical plan for the prevention of such trouble, are fond of bolstering their position with the assertion that the Japanese are an industrious, peace loving people, moved by a world reaction against war and actively opposed to a militaristic policy in their own country which would precipitate trouble with the United States.

For the benefit of such opponents of American preparedness and for all Americans who have given the question neither study nor thought, it is well to explain that even if they are right they are wrong. That is, even if the rank and file of Japan are opposed to militarism and national aggrandizement, they are helpless to prevent the development and execution of such a policy by the Japanese government as now constituted.

The leaders of Japanese thought and action are monarchists and militarists of the purest ray. What the mass of the people may want need have no practical influence on what they will get. The Japanese constitution, formulated by Prince Ito in the '80s after careful study under Bismarck, carefully provides that the heaven-sent power of the emperor shall not be disturbed by any modern peaceful ideas of the coolies, and that this son of heaven shall continue to exercise unlimited control over the army and navy which keep his policies, his powers, and his retainers safe from either the bourgeoisie or the proletariat.

For example, the first section of the constitution gives the emperor sole and absolute right to determine the weighty matters of making war or peace and of concluding all kinds of treaties. He may even place the whole empire under martial law, and thus suspend the constitution.

In an occidental state this power would be limited by placing the matter of raising funds for payment of army and navy in the hands of congress, parliament, or diet, representing the people. Not so in Japan. There the emperor not only fixes the salary of every officer (civil) but the same for their support is assigned by himself without reference to the diet. And if any subject objects he may be referred to the hill of rights in the constitution, which provides that "Japanese subjects shall, within the limits of the law, enjoy liberty of speech, writing, publication, etc." Note the phrase "limits of the law." That means that Japanese subjects may enjoy exactly such liberty as the emperor sees fit to have granted to them.

The diet not only has no voice in the regulations concerning the manning, equipment, and size of army and navy forces, but it may not even reject estimates as to the necessary expense entailed for their upkeep. Neither can it rebuke nor hamper the emperor greatly by refusing to pass a budget for other purposes. The civil service is under control of the emperor in the same way as the army and navy, so that all normal functions of government can proceed in an orderly manner without support or appropriation by the diet. More, the constitution provides that in the event a new budget is not passed the old budget continues in force year after year. The army and navy can be quadrupled and the diet have no means of redress even if it thinks that such measures are unjust to the resources of the country and its tax paying population.

Prince Ito's "Commentary on the Constitution" specifies that the cabinet is not to be responsible to any branch of the legislative body, but solely to the source of their power—the emperor. Thus, while personal dislike by the ruler or continued opposition by the diet may result in the retirement of a minister or ministry, it is merely to bring into power a new section of the same bureaucracy. The elder statesmen, an unofficial body of men who played a part in the government in the earlier stages of the post-restoration period, and the privy council, composed largely of the princes of the blood, prominent nobles, and the ablest of the ex-premiers and cabinet members, advise the emperor on such matters as war or peace, and their advice is usually followed. Thus we have a bureaucracy headed by the all-powerful emperor, practically independent of the diet and in complete control of the international policy of Japan and the means of carrying out these policies.

In such a situation, of what value for the maintenance of peace is any possible love of peace among the common people of Japan, even though it may exist. The government is militaristic and aggressive. It teaches the youth of the empire from earliest childhood that their greatest privilege in life and their most positive assurance of a reward hereafter is to lay down their lives for their emperor. If the government decides that war is advisable for its greater glory and profit, it can and will have war, regardless of the wishes of the populace. That, and not the alleged peaceful disposition of the Japanese coolies, is the fact which America must bear constantly in mind.

MODERNIZE AMERICAN DIPLOMACY.

One of the lessons of the great war was the inadequacy of conventional diplomacy to deal with essential conflicts between great nations.

The diplomatic machinery is the most backward of all agencies of government. It is still in the form given it by a political system which has passed away in all great countries except Japan. The diplomat began as a courtier and personal agent of a monarch. Diplomacy has built up on this conception an elaborate technique which applied itself shrewdly to conditions existing in the age when wars were often dynastic rivalries and international intercourse depended largely upon the politics of courts, and where personal intrigue swayed the welfare of millions.

This system has managed to survive in the democratization of governments. To the extent it has survived, it is a world nuisance and a weakness not only to the governments which have perpetuated it in greatest degree but inevitably to the whole world.

Diplomats are trained in diplomatic technique and have little training or knowledge of the subjects which really bring nations into serious conflict. They are impressed with the importance of diplomatic forms, of diplomatic finesse, of neat fencing and paper victories. But of the real forces with which policy must deal, the financial and economic currents that sweep governments toward war, they are, we must believe, very inadequately informed.

Perhaps our own diplomats are less vulnerable in this respect than others. Few indeed are of the old world model. They are sometimes successful business men and it is significant that what we call our "shirt sleeve" diplomacy has been successful.

Where American proposals have failed not American methods but enoblish aping of old world outworn customs has been the cause.

Representatives of the growing principle of republican government have been dashed by the personal attentions of the scions of dying aristocracies. We may attribute no little part of our excessive European loans to the fawning of the Wilson diplomats upon the royalties of Europe.

To rigidly reform our diplomatic service is a prime duty of the Harding administration.

Our international relations have now become matters of vital concern to our peace and prosperity. They are weighty and difficult.

The diplomatic technique of a government founded on a democratic basis must be essentially different from that of the old monarchical school. First of all, it must recognize that it is founded and is answerable not to the will of a monarch but to the will of the people, to public opinion. If, therefore, it is to proceed consistently in any direction, if it is to avoid embarrassment and self-stultification, it must put itself in contact with public opinion and keep itself in contact. It cannot work behind closed doors, as the diplomacy of an autocratic or a monarchical ministry was able to do. It must follow the lines of the national purpose and work openly in accordance with the realized objects of the nation.

If this central principle is recognized it must follow that American diplomacy will deliberately make use of publicity to keep the nation informed of its problems and its course of policy and thus bring to its support the final will of the nation.

Any other course will threaten a failure as calamitous as befell the world policies of Woodrow Wilson.

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The Seoul Press

No. 3,929.

SEOUL: FRIDAY, APRIL 30, 1920.

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AMERICAN AND JAPANESE RELATIONS.

By Dr. S.H. Wainwright in *The Outlook*

It is well enough to recognize that race equality, though a just principle, is not sufficient of itself to become the basis of international relations. The true basis is to be found in the development of national wants, productive power, social and political institutions, and moral ideals. For example, extra-territoriality in Japan was not abolished on the ground of race equality, but was abolished by Western nations because Japan had adopted codes of law embodying enlightened principles of jurisprudence. The building up of a common and coherent civilization has been deemed of greater importance by the people of the two nations than the biological intermingling of races. During the last sixty years of free intercourse between Japan and the United States there has been an increasing oneness in the civilization promoted by the two nations while the racial elements have remained practically stationary.

The growth of national and political independence in Japan and in the United States and the development of their respective commercial, industrial, financial, and educational systems have been such as enable the United States to articulate herself more fully with Japan, an Asiatic Power, than with Spain, Portugal, Italy, or Russia, which are European Powers. Japan has gained greater control over the secular forces that make for unity in the Western world than has been gained by many Western nations. It would be ungenerous to withhold a cordial recognition of these facts.

The permanent and peaceful co-operation between the two countries is conditioned and theistic elements in each country. The United States should recognize the vast difference between the Japanese and the Turkish Empires. The rule of the latter is supported by sheer force, while the ideas of civilization have a real and deepening meaning to Japan. Reforming and Westernizing influences are potent in the life of Japan by national self-determination and through organized institutions and agencies. Though it be frequent assertion that a type of *Kultur* dominates Japan, it should not be overlooked, on the other hand, that Americanism is a profound influence in the national life of Japan.

As militarism is a force hostile to internationalism, and as there is much discussion of Japanese militarism in connection with international relations, it is of importance to know the exact status of the military element in Japan. In 1868 the transition began by which the civil rule came from under the military dominance to which it had long yielded place. In the Japanese army and navy the feudal tradition is a diminishing force and the popular influence is gaining in strength. Though the Minister of the Navy and the Minister of War have not been civilians in any modern Cabinet, it would be a mistake to look upon Japan as a military organism; her institutions are fundamentally civic. While the military and civil powers are distinct forces in the national life, the army and navy would render obedience to the civil will under any test. The present Cabinet has done more to further civil rule than any Cabinet since the restoration in 1868.

The extension of Japan's power in the Far East has invited much criticism. It has been justly felt in the United States that there should be no monopoly of Far Eastern markets by Japan and so menace established by Japan to free intercourse with Far Eastern peoples on the part of the United States. On the other hand, Japan's course can be made to appear in a more favorable light by consideration of three facts. First, the weakness of China; secondly, Japan's need of defense against the expansion of European Powers; and, thirdly, the special interests of Japan in the markets and

(Continued on Page 4.)

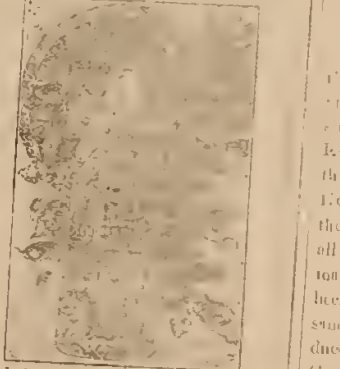
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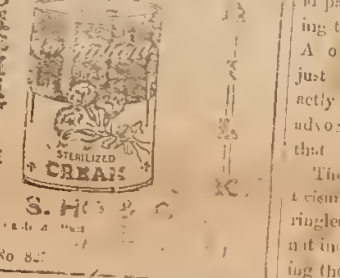
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THE AMNESTY

It was in the first part of the Government to have proclaimed the amnesty of all political offenders in Chosen on the occasion of the wedding of the Korean Prince. There is no doubt that this step has caused great rejoicing to the Korean people at large...

There seems, however, to be some criticism concerning the fact that thirty-one ringleaders of last year's disturbances are not included among the prisoners receiving the benefit of the amnesty. This is mainly due to the reason that they have not as yet been tried by the Court...

MARRIAGE OF THE KOREAN PRINCE. A Tokyo special says that the marriage of Prince Yi, Jr. with Princess Masako passed off on Wednesday without a hitch. The bride was escorted to the palace of the bridegroom by a guard of honour...

INTERNATIONAL OLYMPIC GAMES IN BELGIUM

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The Ancient twenty-five-mile Marathon race, run at Boston on April 20 was won by the Greek, Peter Pihoulidis, in 2 hours, 29 mins., 21 secs.

The programme arranged for the Vanderbilt party include thirteen dinners by prominent persons and organizations, as well as a number of tea parties and receptions, and visits to places of interest in Tokyo, Nikko, Hakone, Kyoto, Nara, Kobe, and Osaka...

The American Legation in Peking is in receipt of cabled instructions from the Department of State that Mr. Willing Spencer, first secretary of the Legation in Peking, is transferred to the new embassy in Peru. Mr. Spencer will be succeeded by Mr. Albert B. Rudlock...

Three public spirited citizens of Kobe whose names have been identified with every movement of a philanthropic nature in the city for the past several years, says the Japan Advertiser, have donated 300,000 yen to be used in the securing of better housing conditions and the general welfare of the police of the city...

THE CROWN PRINCE

Yesterday being the birthday of H.H.H. the Crown Prince, Dr. Mizuno, Administrative Superintendent, wired congratulations to the Court.

PURCHASE OF KOREAN PRODUCTS. During his recent tour in Kyu-hu the Crown Prince visited the Industrial Exhibition in Fukuoka City and purchased exhibits of various kinds, including a number from Chosen...

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THE AMNESTY

TWO THOUSAND POLITICAL CRIMINALS IMMEDIATELY RELEASED.

As already reported on the auspicious day, the 28th inst. when the marriage of Prince Yi, Jr. with Princess Masako, daughter of Prince Nashimoto, took place in Tokyo, an Imperial Ordinance for special pardon of political criminals in Chosen was promulgated in Tokyo...

SIMPLIFICATION OF OFFICIAL PROCEDURE

GREAT BENEFIT TO INTENDED UTILISERS OF NEGLECTED LANDS.

A very important change in official procedure regarding the utilization of neglected State lands has lately been introduced by the Governor-General. Though it has so far escaped public attention, the change is a decided improvement on the old rule, and will go a very long way toward encouraging and facilitating the reclamation of waste lands of this country...

ITALIAN AIRMAN ILL

Canton, April 27. Lieutenant Masiero, Italian aviator, is sick. His comrade, Lieutenant Ferrain will wait till the last moment in order to start together with him...

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Tokyo, April 28. According to a Paris telegram, M. Caillaux, ex-Minister of Finance, has been sentenced to three years' imprisonment but as he has already been long in prison, he will probably be released at once...

BARBER BETWEEN ENGLAND AND RUSSIA

Tokyo, April 28. According to a Vladivostok despatch, a telegram from Moscow dated the 24th inst. reaching Mr. Vilensky, the Far Eastern Commissioner of the Soviet Government at Vladivostok says that barber has already been opened between England and Russia...

SUICIDE OF A RICH MERCHANT OF PYONGYANG

A tragedy on account of the sudden fall in the price of cereals is reported by a local contemporary. Mr. Kim Yung Mok, son of Mr. Kim Nuanho, formerly Vice-Chairman of the Pyongyang Chamber of Commerce, who has been prosperously carrying on his business, has recently suffered a great loss through the slump in the price of rice...

THE NIGHT MARKET ON THE STREET OF CHONGDO

The night market on the street of Chongdo will be opened from May 1 as usual.

Latest Intelligence

(SPECIAL SERVICE TO "SEOUL PRESS.")

DECISION BY PREMIERS' CONFERENCE

San Remo, April 25. The Premier's Conference entrusted Great Britain with mandates for Mesopotamia and Palestine, and France with a mandate for Syria. The Adriatic question will be settled by the creating of Finme as an independent buffer state. Italy will receive a mandate for the whole of Albania. The Conference also decided upon incorporating in the peace treaty for Turkey a provision that Palestine should become the national home of the Jews, subject to rights of the Arabs and Jewish nationals in other countries.

PENALTY FOR SCAPA FLOW SCUTTLE

London, April 24. By way of replacing ships scuttled at Scapa Flow two more German battleships arrived in the Firth of Forth, Scotland.

OLYMPIC GAMES OPENED

Antwerp, April 25. Olympic games were opened with an ice hockey match between Sweden and Belgium.

GENERAL STRIKE VOTED

Paris, April 25. The Congress of the railwaymen's federation voted a general strike. It demands the inclusion of the nationalisation of railways in its terms.

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Canton, April 27. Lieutenant Masiero, Italian aviator, is sick. His comrade, Lieutenant Ferrain will wait till the last moment in order to start together with him. If Lieutenant Masiero does not get better, however, Lieutenant Ferrain will fly alone for Shanghai this afternoon or to-morrow.

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NEW POLICEMEN FROM JAPAN.

As already noted, since the reorganization of the Government General, the authorities have been busily engaged in carrying out the completion of the police organs throughout Chosen. It is reported that the total number of policemen recruited in Japan, who arrived in Chosen from the mother country up to Saturday since the middle of March last was 1,956. In addition to this, there are about 320 policemen now being trained at the Police Training Station in Seoul. So it is hoped that the new police system of Chosen will be completed at no distant date.

SEOUL CEREAL MERCHANTS IN DIFFICULTY.

In consequence of the recent slump in the price of various stocks, some merchants in Seoul are finding themselves in a position of great difficulty. Among these merchants, it seems that dealers in cereals have been most disastrously affected, for some of them are now nearly on the verge of bankruptcy. This is said to have been caused by the sudden fall in the price of Manchurian millet in their possession. It is said that the Suzuki firm and a few others in Seoul have also had a severe blow in consequence.

TRAMWAY STRIKE IN TOKYO.

With regard to the strike of the employees of the Tokyo Municipal Tramway reported a few days ago, a press telegram from Tokyo says that the trouble is expected to be settled very shortly, as already about 2,000 drivers and conductors have resumed work. Mr. Inouye, Director of the Electric Bureau, declared that the Municipal authorities would go to the root of the matter and settle the trouble thoroughly.

LOCAL AND MISCELLANEOUS NEWS.

Tuesday's issue of the *Dong a Daily* was suppressed by order of the authorities on the ground that it contained articles prejudicial to the public peace and order.

As expected, the party of seven Japanese journalists from Tokyo and Osaka arrived in town from Japan via Fusan on Tuesday night on an inspection tour in Chosen and Manchuria.

The Shokonsai, the annual festival in honour of Japanese soldiers killed in war, will be held this morning in the Nanzan Park near the Government-General Offices. Many high officials and officers of the Government-General, including Dr. Midzuno, Administrative Superintendent, and General Utsunomiya, Commander-in-Chief of the Army in Chosen, will be present on the occasion.

On Monday evening fire broke out in a certain Korean house in Yunkeundong, Seoul, and the building was completely destroyed before the flames could be got under. The careless handling of embers in an *ondol* was the cause of the outbreak. The same night the house of a Japanese dealer in fuel named M. Maruyama of Kogaue Machi 4 Chome, was also burnt down by fire, through a similar cause.

The Rev. Hyen Syun, who was pastor of the First Methodist Church in Seoul, left town last year about ten days previous to the outbreak of the independence agitation in town, after telling his family that he was going on a tour of evangelical propagation. As a matter of fact he went over to Shanghai and became Vice-Home Secretary of the so called Provisional Government. His family, consisting of his parents, wife and eight children, who were dependent upon the salary of Mr. Hyen, has since been in great difficulty and they were obliged to sell their house and furniture to keep off the wolf from their door. The Rev. Herron Smith, who visited China some time ago, met Mr. Hyen at Shanghai and told him about the condition of his family. Mr. Hyen asked Mr. Smith to send them to him. On returning to Seoul, Mr. Smith made arrangements to send them to Shanghai, but they are in great distress for want of travelling expenses. This was reported in the *Masil Sinpo* a few days ago. Mr. Cho Myongku and Pak Chupyoung set a large sum of money in the *Masil Sinpo* Office on Tuesday and asked that the money might be forwarded to the family.

Foreign Intelligence

THE CONFERENCE AT SAN REMO.

DISAGREE AS TO METHODS.

Paris, April 21. Reports from San Remo state that the disagreement of Great Britain and Italy with France, regarding Germany, is in respect to the methods of carrying out the disarmament. The former are in favour of exercising an economic pressure while the latter desire to employ military methods. Premiers Lloyd George and Nitti, according to a Paris journal, have proposed the reduction of the occupied area but an extension of the duration of the period of occupation. The British circle at San Remo is said to be surprised at the apprehension of the French regarding the Anglo-Italian attitude toward the carrying out of the treaty.

GERMANY ASKING TO INCREASE ARMY.

San Remo, April 22. The German note asking for permission to increase their army to 200,000, argues that the German government's forces are not sufficient to suppress trouble provoked by the extremists, and to re-establish order. It dwells on the danger of a Bolshevik Revolution in Germany will prejudice the Allies, because the German government will be unable to conform to the economic stipulations of the treaty.

It also contends that the reduction of the army will have grave consequences, and there is no fear that an army of 200,000 can be used to repel an invasion or attack of a foreign power.

It urges the postponement of the army to 100,000, until the situation in Germany is consolidated.

The note declares that the cohesion of the army is gravely impaired by uncertainty with regard to the future, and urges a settlement of the question without delay, otherwise the consequences both to Germany and to Europe will be incalculable.

It proposes an army of 200,000 to consist of twelve infantry, three cavalry divisions, and three infantry brigades, with three batteries of heavy artillery for each infantry division; also a total of eight groups of aviators.

GERMANY'S THREE NOTES.

Paris, April 21. A German delegation has been sent to the Peace Conference with three notes: The first is asking permission to maintain in the neutral zone a fixed total force, instead of a fixed number of units, as stipulated in the agreement of August 8, and to increase their artillery by two batteries, making a total of eleven batteries. The second note requests permission to increase the permanent strength of the German army from 100,000 to 200,000, including an aviation group, and heavy artillery. The third note announces that the German States have been instructed to carry out the wishes of the Allies in regard to the disbandment of the civil guards.

U.S. SUGGESTION.

Washington, April 20. The state department has suggested to the allies that Germany be granted an extension of the agreement expiring April 10 permitting a limited German force in the neutral zone.

The tentative decision at the San Remo conference to compel the enforcement of the treaty of Versailles is interpreted in official circles as an indication that the allies do not deem it advisable to grant an extension.—*Kokusai Reuter*.

REDS IN CRIMEA DEFEATED.

Constantinople, April 20. General Wrangel's army which is operating in Northern Crimea, drove back the Reds ten miles. The Bolsheviks are advancing towards the coast from Tuapse to Sochi, where they are being opposed by an anti-Bolshevik force, though it is believed they will ultimately be obliged to retreat to Georgia, owing to the threat of a Batum Allied warship, which shelled the road near Sochi, over which the Reds are advancing.—*Reuter*.

UNSETTLED CONDITION IN VLADIVOSTOCK.

Vladivostock, April 22. There are rumors of another change of government in a few days time.

Colonel Verigo, former Kolchak Commander of Vladivostock fortress, is rumored to be ready to enter the city, accompanied by a couple of thousand former followers of General Keppel and Doukine, to take possession.

The action depends largely upon the result of the present negotiations.

Another proposal which is more acceptable to the majority of the Allies is that of making Vladivostock an International City, under the protection of the Allies.

Such a move would make possible the station of the future control of the Chinese Eastern Railway which is the highest line of contention in Siberia.—*Kokusai*.

LABOUR TROUBLE IN AMERICA.

RAILWAY STRIKE.

New York, April 20. The Railway Managers' Association announces that the strikers returning to work will be re-employed only as new men, losing their rights of seniority.

Chicago, April 22.

The railroad strike is breaking up. Nearly all the men have resumed work. Both freight and passenger services, are normal. Warrants have been issued for the arrest of the outlaw guardsmen. Officials have been charged with breaking faith by attending strike meetings.

COPPER-MINE STRIKE.

New York, April 22.

Detachments of infantry have been sent to Butte, Montana, to maintain order between the striking copper miners and the mine guards. Fourteen of the strikers have been sent to hospital.—*Kokusai*.

THE IRISH TROUBLE.

MR. DE VALERA HONOURED.

New Orleans, April 17.

In spite of the protest of the British Consul-General, Mr. De Valera to-day received the freedom of the city and the degree of Doctor of Laws of the city and the degree of Doctor of Laws of Loyola University.

REMARKABLE VERDICT.

London, April 18.

The jury at the inquest on the death of the Lord Mayor of Cork found that the Royal Irish Constabulary planned his murder with the connivance of the British Government. A verdict of wilful murder was passed against Mr. Lloyd George, Lord French, Mr. Macpherson (then Chief Secretary for Ireland) and others.—*Reuter*.

DEMONSTRATION OF EX-SERVICE MEN IN LONDON.

London, April 19.

A most imposing demonstration took place yesterday when 50,000 ex-soldiers and sailors marched in procession from the Embankment to Hyde Park with the object of protesting against the Premier's attitude to the discharged men's deputation which approached him recently in order to put before him the question of the employment of ex-service men. A meeting was held in Hyde Park at which a resolution was taken calling upon the Government to deal with the unemployed service men, to cease discharging them from Government factories and dockyards and demanding increased pensions. There was no untoward incident.—*Reuter*.

REVOLUTION IN MEXICO.

Washington, April 20.

Reports, both official and unofficial, indicate that the revolution in Sonora is gaining strength.

Private reports say that Hidalgo Traxcala has seceded. The revolutionists are reported to have occupied Tuxpao and to be threatening Tampico.

The Mexican Embassy says that if the revolt spreads the result will be the stoppage of business and international commerce, with the indefinite postponement of the payment of the foreign debt.—*Kokusai Reuter*.

New York, April 23.

General Alvarado, representative of the revolution, has issued a statement that General Carranza is seeking peace with the Sonora forces. Two representatives of General Carranza are on the way to Sonora with the object of opening negotiations with the Governor of Sonora.—*Reuter*.

SONORISTS ON THE MARCH AGAIN.

Nogales, April 22.

After the capture of Guizama, 5,000 Sonorists started to march on Moztlan.

FIVE STATES JOIN.

Agua Prieta, April 21.

The Commander of the Nogales forces says that the States of Michoacan, Guerrero, Zacatecas, Tehuantepec, and Vera Cruz, have joined in the Sonora revolt against President Carranza.—*Reuter*.



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AMERICAN AND JAPANESE RELATIONS.

(Continued from Page 1.)

natural resources at her own door. As regards the first, Japan is often condemned for encroachment upon Chinese sovereignty. Yet it is historically probable that China long since would have been dismembered but for the independent strength and energy of Japan.

There is greater oneness in the liberal attitudes of mind ruling in Japan and in the United States than is generally supposed. Evidence of this is to be found, first, in the momentous decision of both nations alike to uphold the principles fought for by the Allied Powers.

There is ground for good relations between the two nations in the traditional moral ideals of both nations. The Confucian moral system, which sustained the old Japan, contained implicitly, though only implicitly, principles of international morality.

In view of the aspects of the international situation between Japan and the United States to which reference has been made above, it would seem that the call of the hour is for a sympathetic and intelligent attitude toward the upholding of common relations between the United States and Japan.

ENGLISH AS THE INTERNATIONAL LANGUAGE.

[From Eastern Engineering.]

The war has had made us realize how mankind has virtually become one community, each and every part of which is affected by the fortunes of every other part. In these circumstances, the need for an international language for trade and commerce becomes the more marked and imperative, and the great bulk of available evidence shows that English is best adapted for that purpose.

educated, progressive and to be equipped with present-day advantages, and yet be unacquainted with English, is becoming increasingly impossible. From an industrial and commercial point of view, foreign nations, particularly the smaller peoples, must either become mental subjects of the English language or sink in statues.

BIRD TIPLERS.

INTERESTING MANIFESTATIONS.

Do birds like whisky?

The question is suggested by an incident recorded by Mr. Frank Finn in his book, "Bird Behaviour" (Hutchinson).

He relates that he once made a cock chaffinch drunk on turnip seed soaked in whisky, the bird coming back for another "go" the following day.

This recalls the story of the mischievous poultry keeper who fed some fowls on grain soaked in gin, with the result that they were discovered doing jazz steps and dreamy waltzes round the pen at a very early hour in the morning.

The experiment of Mr. Finn, however, was merely the outcome of a desire to add to our knowledge of the tastes and habits of birds. Some of their appetites are certainly extraordinary. Contrary to popular belief, many of them are indifferent to water.

Curiously enough, birds are less particular about the water they drink than the water they bathe in. "They will drink any dirty water, but much prefer that which is clean to bathe in; even ducks will not go into a pond which has become excessively foul."

With regard to food, while birds have to eat what they can get, not what they want, they will avoid worms if there is a chance of getting anything more tasty. There is an instance recorded of a song-thrush dashing into water and securing one of a shoal of minnows, which it swallowed whole.

According to Mr. Finn, it is wrong to accuse vultures of gluttony. He suggests that the reason why they eat so much at a meal in their natural state is that probably they only get a meal about once a week. When fed regularly in captivity, "a piece of meat the size of a good big steak will suffice for the daily meal of a bird as big as a turkey."

Generally speaking, the largest and finest birds are more or less vegetarian, although the eagle and albatross have been known to attack human beings. A notable case was when albatrosses attacked the German sailors in the sea at the battle of the Falkland Islands.

Other interesting facts which Mr. Finn mentions concern the number of eggs which birds lay. He points out that the vulture sometimes only lays one egg in two years; while some birds can be persuaded to lay more eggs by the simple process of robbing them. And he cites the case of an unfeeling naturalist who once a wyreneck (one of the woodpecker family) lay forty eggs in a season by removing them as fast as laid.

Old-age pensions for birds are suggested by the fact that Lady Warwick had a white peacock which was said to be nearly one hundred years old, while another, which was killed by accident, was ninety-six. Cuckoos, too, live to a very ripe old age.

The record seems to be held by one exhibited at the Horticultural Hall, London, which is said to have lived to 119, while there was a London swan, known as "Old Tom," which was seventy when it was killed.

FOREIGN MAIL.

NEXT MAIL IS DUE.

Table with columns: FROM, STEAMER, AT YOKO, AT HAWA, AT SEOUL. Includes routes to Hongkong, Shanghai, Australia, etc.

NEXT MAIL LEAVES.

Table with columns: FOR, STEAMER, YOKOHAMA, SEOUL. Includes routes to Shanghai, Australia, Tacoma, etc.

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ADMINISTRATIVE REFORM IN KOREA

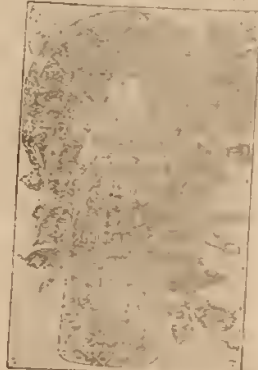
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FRIDAY, APRIL 30, 1920

THE AMNESTY.

It was a master stroke on the part of the Government to have proclaimed an amnesty of all political offenders in Chosen...

There seems, however, to be some criticism concerning the fact that thirty-one ringleaders of last year's disturbances are not included among the prisoners receiving the benefit of the amnesty.

It is just and right that they have now been pardoned. But the Government certainly cannot pardon the ringleaders, who led their ambition to attain by defying the law.

To keep the public peace and order, as well as to maintain the dignity of the Government, there must be punishment according to the dictate of the law.

A Tokyo dispatch says that Mr. Morita, the Ambassador in Tokyo, who has been recalled, will leave for home on May 15.

The American twenty-five-mile Marathon race, run at Boston on April 20 was won by the Greek, Peter Tikhonidias, in 2 hours, 29 minutes, 21 seconds.

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Latest Intelligence.

(SPECIAL SERVICE TO "SEOUL PRESS.")

DECISION BY PREMIERS' CONFERENCE.

The Premiers' Conference entrusted Great Britain with mandates for Mesopotamia and Palestine, and France with a mandate for Syria. The Adriatic question will be settled by the treaty of Finme as an independent buffer state. Italy will receive a mandate for the whole of Albania.

PENALTY FOR SCAPA FLOW SCUTTLEING.

By way of replacing ships scuttled at Scapa Flow two more German battle-ships arrived in the Firth of Forth, Scotland.

OLYMPIC GAMES OPENED.

Olympic games were opened with an ice hockey match between Sweden and Belgium.

GENERAL STRIKE VOTED.

The Congress of the railwaymen's federation voted a general strike. It demands the inclusion of the nationalisation of railways in its terms.

ITALIAN AIRMAN ILL.

Lieutenant Masiero, Italian airman, is sick. His comrade, Lieutenant Ferrain will wait till the last moment in order to start together with him.

CAILLAUX CASE.

According to a Paris telegram, M. Caillaux, ex-Minister of Finance, has been sentenced to three years' imprisonment but as he has already been long in prison, he will probably be released at once.

BARTER BETWEEN ENGLAND AND RUSSIA.

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The Seoul Press

No. 3,928.

SEOUL: THURSDAY, APRIL 29, 1920.

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| COLOMBIA | July 20 | July 23 | ECUADOR | Aug. 14 | Aug. 16 |
| VENEZUELA | Aug. 17 | Aug. 20 | COLOMBIA | Sept. 11 | Sept. 13 |
| ECUADOR | Sept. 14 | Sept. 17 | VENEZUELA | Oct. 9 | Oct. 11 |
| COLOMBIA | Oct. 12 | Oct. 15 | ECUADOR | Nov. 6 | Nov. 8 |
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THAT WAR WITH JAPAN.

The Outlook in its issue of March 17 editorially says:—

Do the American people want war with Japan?

If so, the sooner we start that war the better. The population of Japan is increasing at the rate of half a million a year. The increase in material strength which has made the growth of Japan the most conspicuous thing in national development during the past fifty years goes on unabated. If this growth is a menace to us and we want to stop it, we should act immediately. We still have in a fair state of preservation the bulk of the great Army and Navy we built up during the late war. Japan, being an insular Power, is completely at the mercy of a superior navy. Our Navy is much superior to hers. Unless other nations interfered, we could within six months blot out forever the alleged menace which some of our conspicuous public men say exists for us in the growing population and prosperity of Japan.

Do the American people want to do this? Of course not. And yet the American people tolerate, and have tolerated for years, a propoganda of vicious misrepresentation and downright lying calculated to estrange us from an upright and friendly nation which in the great war just concluded was a generous and loyal ally.

If there is truth in half of what our jingo and Japanophobes and yellow journalists tell us about an impending Yellow Peril, the whole American Nation ought to make immediate and decisive war on Japan. But if there is no truth in the bulk of these allegations, they ought to be silenced just as decisively. It is that the only Yellow Peril with which we are really threatened springs not from the aggressive designs of any so-called "yellow" nation but from the exaggerations, misrepresentations, and excitations of low national prejudices made by yellow journalists.

If an American of any discernment goes to Japan, he finds at once that the last thing the islanders want is war with America. The facts are that there are no vital issues at stake between the United States and Japan. The immigration question can be settled easily. The United States is Japan's greatest market.

In short, if there is to be a war between Japan and the United States, the United States will have to make it. Japan will fight us only in self-defense. She would fight us, however, just as she fought Russia in 1904, to prevent what she would regard as imperialistic interference endangering her independent position and legitimate interests in the Far East.

In a nutshell this is Japan's problem: She has more than sixty million people in a territory smaller than the State of California, and her population is increasing by seven hundred thousand each year. More than half of her people are agriculturists, and the average size of a Japanese farm is about two-thirds of an acre. Furthermore, she is very poor in those natural resources which form the blood of modern industry—that is, coal, iron, and petroleum. Japan must find an adequate supply of these resources, and she must find an outlet for her growing population. Her problem can be roughly summed up in three words: "metal and emigration."

China offers a solution in respect to both of these things. And her relations with China are the beginning and the end of Japan's entire foreign policy. The normal and legitimate development and regeneration of chaotic China would be a good thing for China. It would also be a good thing for America, since it would increase China's capacity to buy, and hence make her a bigger market for American goods.

There is good reason to believe that the Japanese can be persuaded to confine their activities in China to "peaceful

(Continued on Page 4.)

ADMINISTRATIVE REPORT in KOREA.

Articles Reprinted from the Seoul Press

The pamphlet gives the readers some idea of the situation in Korea and what measures the Government-General is taking to meet it.

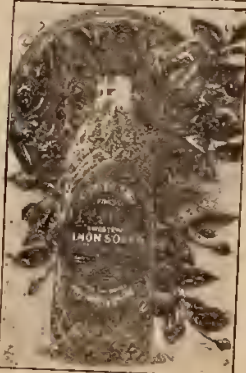
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WEATHER FORECAST.

(SUPPLIED BY THE SEOUL METEOROLOGICAL OBSERVATORY.) 6 p.m. yesterday to 6 p.m. to-day. Weather: Cloudy, fair for a time.

THURSDAY, APRIL 29, 1920.

MARRIAGE OF THE KOREAN PRINCE.

Yesterday the marriage of Prince Yi, Jr., with Princess Masako, daughter of Prince Nashimoto, was to take place in Tokyo. This is the first time for many centuries that a member of the Imperial family of Japan became a member of the Royal family of Korea.

From this brief historical survey, it will be seen that the Japanese and Korean peoples were providentially destined to be united, and the marriage of the young Korean Prince with an Imperial Princess is but another instance of the will of Heaven.

Special Pardon for Political Criminals.

IMPERIAL ORDINANCE ISSUED.

By an extra number of the Official Gazette of the Government-General an Imperial Ordinance was promulgated stating that in order to demonstrate benevolence to the Koreans in honour of the marriage of His Highness Prince Yi Kan, Heir to Prince Yi, with H. H. Princess Masako a special pardon will be granted for political criminals.

GOVERNOR-GENERAL'S INSTRUCTION.

The above issue of the Official Gazette contains an instruction by Baron Saito, Governor-General. It says:

His Highness the Heir to Prince Yi will be married to-day to Her Highness Princess Masako Nashimoto. The event is demonstrative of the kinship of our family embracing Japan and Chosen and will serve to increase the harmony and tighten the bonds of family relationship.

DR. MIDZUNO'S STATEMENT.

In an interview with newspaper correspondents and reporters on the above subject, Dr. Midzuno, Administrative Superintendent, pointed out that he was deeply impressed with the unfathomable depth of Imperial benevolence and enlarged on the purport of Baron Saito's instruction.

PERSONAL NOTES.

Mr. H. R. Bostwick, Vice-President of Seoul Mining Company, and his family, who have been spending the last week in Kobe, left for Seoul via Shinonoseki yesterday morning, says the Japan Advertiser of April 25.

Mr. Edward Conn, representative of the Foreign Affairs News Service of Washington, D. C., arrived in town yesterday morning. He will stay here for three days and then leave for Manchuria.

Mr. S. Kawasaki, acting Chief of the Mining Section in the Government-General, has been ordered to China and South Manchuria under Monday's date.

Mr. Seizaburo Ikuta, able Chief of the Commercial and Industrial Section in the Government, has been ordered to China, India, Europe, and America on an inspecting tour under date of the 26th inst. He will shortly leave town on that mission.

Dr. Midzuno, Administrative Superintendent, inspected the Local and Appeal Courts here yesterday morning.

MARRIAGE OF PRINCE YI JUNIOR.

Yesterday being appointed for the marriage in Tokyo of H. H. Prince Yi Junior with H. H. Princess Masako Nashimoto, H. H. Prince Yi Junior left his bed as early as 12.30 a.m. and half an hour later reported in person the fact to the spirit of his late father for whom he is still in private mourning.

Seoul was decorated with the national flag, but all plans for demonstrative celebrations by the citizens were held over until next spring when the royal bride and bridegroom will visit town.

WEDDING PRESENTS.

A press telegram from Tokyo reports that Baron Saito, Governor-General, and Mr. Midzuno, Administrative Superintendent, presented on Sunday last a set of beautiful flower-vases and a screen respectively to the Korean Prince as tokens of their congratulations on his wedding.

THE JAPANESE-AMERICAN RELATIONS.

THE VANDERLIP MISSION.

Mr. Frank A. Vanderlip, one of the leading financiers and public men of the United States, accompanied by several equally influential gentlemen, arrived at Yokohama on April 23. A Kokusai message from Tokyo says that the party was greeted aboard the Kashima Maru by members of the Welcome Society of Japan and escorted to Tokyo, where they will remain for several days, later visiting Nikko, Nara and other places of interest.

"We are in Japan to learn, and the subjects discussed by us while here will be those brought up by our Japanese friends," said Mr. Vanderlip. Mr. Vanderlip made it plain that he did not propose to lead the way in the sessions to be held for the discussion of Japanese-American relations, discussions that are to carry forward what was done recently in Japan by members of Alexander party.

Mr. Vanderlip was very frank in his replies to the many questions put to him, ranging from his opinions on Bolshevism to what his own political plans might be. He expressed himself as in favour of more Japanese-American co-operation in the Orient economically, but made it plain that the financial situation in America just at present would not admit of any great loan flotations.

"I do not believe that the time will ever come when the American Government will enact immigration legislation that will permit the free entry of Japanese into the United States," he said relative to the Californian question and immigration generally.

Californian question and immigration generally. "The tendency of the United States to-day is to restrict all immigration. We are afraid of a great influx from Europe and future legislation is likely to be restrictive, rather than more liberal. Personally I favour the Gulick plan of hampering immigration, a plan that would place the Japanese on the same footing as all other races, but I do not believe that the United States Congress will adopt that plan.

"I own a ranch in California," continued Mr. Vanderlip, "a ranch of 25 square miles near Los Angeles, known as the 'San Pedro Ranch', and on it I have many Japanese cultivating some 3,000 acres mostly of garden truck. I have found them good workers, faithful in every respect and thoroughly honest. I have never lost a thing through one of them. Personally, my experience with the Japanese in California has been perfect."

Dealing with the present financial crisis in Japan, Mr. Vanderlip drew a parallel between conditions in the United States and those in Japan. "I want to be carefully quoted in this," he said. "There is some parallel between conditions in the United States and those here."

Mr. Vanderlip's visit is in no way connected with that of Mr. Lamont, he says. "I have no object in this trip other than to meet Baron Shibusawa and his associates in a discussion of those questions at issue between our countries. I have purposely confined my plans to that one object."

"At the present moment I do not think that I shall be a candidate for the Senate, although I might possibly, if I have to be. I have no personal ambitions that way, but just before leaving I was asked to become a candidate, and it may be possible that when I return I shall see that my duty lies that way."



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NOTICE.

During my absence from Korea, Mr. G. Russell Frampton, acting under Power of Attorney from myself, will have charge of the affairs of my office.

Business in connection with the Seoul Mining Co. and the Colbran-Bostwick Development Company will in future be managed by Mr. A. R. Weigall, Tul Mi Chung, Whanghaido.

H. W. DAVIDSON, TAEBOYE-MACHI, IT-CHOME, No. 18.

Latest Intelligence.

(Special Service to "Seoul Press.")

CAILLAUX CASE.

CHARGE OF HIGH TREASON REJECTED. Paris, April 22. The High Court in the Senate rejected by a vote of 213 to 28 the charge of high treason against Mr. Caillaux, ex-Minister of Finance, but found him guilty of keeping up correspondence with Germany and sentenced him to three years' imprisonment. It appears that the sentence is reducible by a quarter and as he has already been in prison for 27 months he ought to be released at once.

ALLIED SUPREME COUNCIL.

San Remo, April 24. The Allied Supreme Council discussed the question concerning the mandate for Armenia and heard reports by military advisors. It decided that Smyrna should be placed under Turkish sovereignty but administered by Greece. It is expected that the conference will be concluded on Monday.

INVITATION TO A TURKISH PEACE DELEGATION.

Constantinople, April 22. The Allied High Commissioners communicated to the Porte an invitation to send its delegates to Paris on May 10 to receive the peace treaty.

PRINCE OF WALES IN NEW ZEALAND

Auckland, April 24. The British cruiser Renown with the Prince of Wales on board arrived here.

INCREASE IN GERMAN ARMY NOT ALLOWED.

San Remo, April 21. The Allies will issue a joint declaration to Germany rejecting the request for permission to increase her army to 200,000 but insisting on the restitution of the treaty. Should Germany fail to do so, the Allies will resort to coercion not excluding even occupation.

SUPERINTENDENCE OVER DARDANELLES AND BOSPHORUS.

Tokyo, April 27. A telegram from Paris says that the San Remo Conference has decided to establish a permanent superintending committee for overseeing the Dardanelles and Bosphorus. Ambassador Matsui insisted on Japan participating in it and the conference acceded to his demand.

THE RECENT MILITARISTIC COUP IN GERMANY.

Tokyo, April 27. A telegram reports that Dr. von Kapp, the leader of the recent revolt, has just been sent for trial, and that militarists who joined it are being tried one after another.

WOMAN SUFFRAGE.

Tokyo, April 27. America has elected twelve delegates to the International Woman's Suffrage Conference to be held at Geneva, Switzerland. It is said that Mrs. Catt, President of the Woman's Suffrage Association of America and Mrs. Fawcett, President of the same association of England, have informally been elected Chairmen of the conference.

POST-BELLUM FINANCE OF FRANCE.

Tokyo, April 27. Paris telegraphs that the French Government has prohibited the import and export of articles of luxury for the adjustment of her foreign exchange.

STRIKE OF STUDENTS IN SHANGHAI.

Tokyo, April 27. A Shanghai telegram says that the strike of students there has apparently been quieted down, thanks to the vigilance of troops and police, but some of the students secretly entered the foreign settlements and induced by threat more than two hundred Chinese shopkeepers to close their doors. The situation will, however, suffer no worse develop-

ment, for the government authorities there have already taken necessary steps to subdue the strike. A plan is afoot among the students to carry out a big demonstration on May 1.

ANTI-JAPANESE KOREANS IN CHIENTAO.

LIFE AND PROPERTY OF JAPANESE THREATENED.

Tokyo, April 27. It is wired from Chientao that Bolshevik influence over Koreans there is so marked that the Japanese economic condition has been greatly affected. In this situation, Japanese resident in Lauching held a meeting at the Public Hall on the 25th inst., and passed the following resolution which was reported to the government authorities:—

With the entrance of Bolsheviks to Chientao the outrages of resident Koreans is so serious that the life and property of Japanese are all but threatened and the Japanese economic influence has been depressed to no small extent. With this fact in view, we resolve to request the government to quickly take necessary steps for the protection of our life and property.

RECOGNITION OF SOVIET RUSSIAN GOVERNMENT.

PROS AND CONS.

Tokyo, April 27. According to a telegram from New York, Sig. Nitti, Italian Premier, insisted upon the recognition of the Soviet Russian Government at the San Remo Conference in view of international conditions in his own country. Japan and France opposed it, England remained an on-looker, while America opposed it too, considering that the present insecure political situation in China was caused by Bolshevik temptation.

REFRACTORY KOREANS IN VLADIVOSTOCK.

Tokyo, April 27. It is telegraphed from Vladivostock that Koreans, who have been flocking together in a place called "New Korean Village," concocted a plot against Japan and have been acting outrageously since March 1 last year, entering into some secret understanding with a section of Russians. On the 4th and 5th inst. the Japanese army stationed in the port swept over the village and arrested more than ten ringleaders, but as others made good their escape to a certain place in China, the Japanese Authorities will shortly resort to a certain decisive measure against them, after arriving at a clear understanding with the Chinese Government.

JAPANESE EFFORTS IN CHOSEN AND MANCHURIA.

AN APPRECIATION.

Mr. Sterling J. Joyner, the great American financier, who recently visited Chosen and Manchuria, wrote to the Editor of the Seoul Press as he left Fusan for home via Japan a few days ago the following letter:—

My dear Mr. Yamagata, I regret that my stay in Seoul on my return trip was too short to enjoy the opportunity of a pleasant visit with you. I wish to thank you for your many favours which I have received in due order at various points along the line, and also at Seoul.

With regard to my impression on Korea and Manchuria I will make my remarks brief by saying that upon arriving at Dairen I was the guest of Dr. Shima and the official of the South Manchuria Co. and we visited various points of interest in Dairen and Port Arthur, and I found Dairen a splendid and highly developed city, with great plans for the future, and splendidly managed, with buildings of very excellent architecture. Under the management of the Japanese officials Dairen has become a new City, and a very important City, and its future opens up even greater importance than its past.

I was accompanied to Anshan and Fushun by Dr. Shima and Viscount Inouye, and I wish to congratulate the Japanese interested on the wonderful works and development they have carried on, and would say every-

where there is evidence of intelligent, honest, industrial development, such as would command a mark of respect by all who have the opportunity to know of this great work. The very wonderful coal and iron deposits are such that would amaze the rest of the world were they aware of its tremendous importance. The work that Viscount Inouye is carrying on in stripping a coal mine at Fushun and other places is even greater in size than that of the Panama Canal. The responsibility that has been placed upon one man's shoulders is almost too enormous for any one man to carry. However, he is carrying it and successfully. His great efforts are but a monument to the intelligence and ability of the Japanese people, and a credit to the progress of the world. It is beautiful not only in thought but in realization to witness the growth and development of the countries which I passed through, and I feel honoured by having had this opportunity to be the guest of the officials of the South Manchuria Railway Co. and various Government officials, and of seeing this wonderful work. The work you are carrying on is not only for the good of the countries I travelled through, but will prove an opening of importance to all the world.

I did not see any signs of militarism. I saw but evidences of commercial development, educational development, agricultural development, and the development of the natural resources of all the countries I visited, and this is to the credit of all the men who are making the sacrifices to make possible that which all the world can only applaud.

With kind personal regards, I beg to remain,

Yours most sincerely,
STERLING J. JOYNER.

CORRESPONDENCE.

REBUKE TO "A LOVER OF JUSTICE."

To the Editor of the Seoul Press:

Dear Sir:—The letter recently appearing in your paper under "Flagging in India and Korea" contains some misstatements that betray the writer as not being a "Lover of Facts," whether he be a "Lover of Justice" or no.

It just happened that the day I read his correspondence, I had returned from the very church where according to him, "thirty, dirty, law-breaking, rebellious Koreans, guilty of murder were killed by your soldiers." Never having seen those men who were so foully assassinated, being at that time not in charge of the District, I may however venture to say, that judging from the surviving widows and children, who turned out en masse to the church services in the rebuilt church, they were not "dirty." As for the charges of murder, violence, and what not, while such excuses may have been advanced by the rampant military in other places, to my knowledge no such apology for the unwarranted outrage at Chiam was ever put forth. Guilty as other Koreans may have been, this group of unsuspecting men was shot down in cold blood.

As for the 3,000 negroes alleged to have been killed in the Chicago race riots, my wife and sister, who were both in the city at the time, know the facts. Leaving out the whites killed, there were not 3,000 negroes slain, nor yet thirty. Be that as it may, the writer condemns it, as does every Christian American citizen. Moreover, the atrocities are denounced by every pulpit of every creed, by every newspaper of whatever party, and the officials in charge are taking stringent measures to apprehend and punish the perpetrators. Would that the same could be said of the sequel to the Chiam incident.

The thing that grieves me the most, is that so reputable and fair a paper as the Seoul Press should descend to print a communication that should have been buried on one of two counts against it. In the first place it is anonymous; in the second place it is actuated by bitterness, couched in unreasonable language and was evidently written in a spasm of fury. It is out of keeping with the spirit of the editorials and of those who differing from them can still respect the writer as they send in their reputations or objections. My hope is that the high level maintained by the Seoul Press may not be lowered by the injection of such venomous tirades.

If I have overstepped the bounds of propriety in venturing this suggestion, then excuse a well wisher of your paper.

Sincerely yours,
PAUL L. GROVE.

Seoul, April 28, '20.

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THAT WAR WITH JAPAN.

(Continued from Page 1.)

penetration," which is legitimate, and never seek forceful annexation, which is not. Many signs indicate the presence of a constantly growing spirit of democracy and liberalism in Japan. The dissolution of the Japanese Diet recently as a result of the agitation for the extension of the suffrage is one sign; a letter recently received by a member of the staff of *The Outlook* from a leading Japanese educator is another sign. This gentleman writes from Kyoto: "I find even this city of ancient culture and refinement invaded by social and political agitations. Men of the University here are playing a great part in the movement for universal suffrage, which is stirring up the people's mind. I can discern a great force working for emancipation and more freedom, including the awakening of the people at large. The militarist reaction is not so strong as I have anticipated, yet the killing of the Peace Treaty in your Senate is causing a great disappointment to our liberals, and by so much giving a strength to the militarists. Our relationship with your country is very delicate and even dangerous, and I do not know what to do. My movement, in co-operation with my liberal fellow-workers, will be a campaign for our people's full interest and participation in the League of Nations, in spite of the opposition on the part of your Senate and of the possible non-participation of your country in it."

In every possible way the liberals of America ought to help the liberals of Japan. One fundamental thing we can do, and that is, convince the Japanese that America intends to give Japan a square deal. At present, and not without reason, there is a widespread conviction among the Japanese that the American nation is the victim of prejudices which make it incapable of being fair to Japan. The way the United States has reacted to the Shantung issue, for instance, has convinced the Japanese liberals as well as Japanese militarists that America is unfair.

Without going in detail into the ethics and legality of the Shantung settlement made by the Versailles Treaty, consider these facts:

1. Japan's position in the territory she wrested from Germany in China was determined by treaties between Japan and the other Allies before the United States entered the war. Because of her great consideration for America's feelings Japan consented to have the whole matter reopened before the Peace Conference, yet America is still unwilling to accept even the decision of that Peace Conference with regard to Shantung.

2. A large part of southern China has been French territory for years. In 1916, while fighting to punish German aggression in Belgium, France deliberately seized 333 acres in the heart of the Chinese port of Tientsin. Hongkong has been British since 1841. Weihaiwei, which is on the opposite side of the Shantung Peninsula from Tsingtau, which Japan wanted, has been for all practical purposes British since 1898. No noticeable outcry has ever been raised either in the American Senate or among the American people at large against the seizure or the possession of Chinese soil by any nation except Japan. Therefore, say the Japanese, the outcry in America against the Shantung settlement does not prove that America is the friend of China; it proves only that America is the enemy of Japan.

This is a point of view which the American people ought to study. It is poor practical politics, just as it is poor justice, for America to have a double standard of international ethics.

One thing is certain: there is absolutely no danger of that war which our Hearsts and Hobsons threaten us with so long as America's conduct is marked by insistence on these two things:

First, the steady encouragement of the growing democratic movement in Japan.

Second, and more important, the application to Japan's course in foreign affairs of only the same moral tests and the same ethical principles that we are ready to apply to the other great nations of the world.

Finally, to give this important question a concrete and practical application, we must bear in mind that the ninth or tenth greatest industry in the United States is

the silk industry; that there is a combined capital of over two hundred million dollars invested in it; that thousands of American men, women, and children are dependent upon it, either directly or indirectly, for their daily bread; and that six months after the United States became engaged in a war with Japan this industry would come to a standstill. Let us seriously think whether we want to sacrifice two hundred million dollars of invested capital and the homes and livelihood of scores of thousands of Americans for the sake of gratifying our jingoistic feelings toward Japan. Of course we should not hesitate a moment for motives of mere money-making to stand, as we did in the World War, for principles of human justice. But it is certainly worth while to follow the principal laid down in 1914 by Sir Edward Grey, and see if we cannot adjust the mutual irritations or difference between Japan and the United States in round-table conferences before we think of war, with all its material and human losses.

Gobi Desert Conquered.

The great Gobi desert of Mongolia has been conquered by an automobile. The dreary wastes that were old when Egypt was flourishing have for the first time been traversed by men, by means other than the swift Arabian horse or the mild-eyed plodding camel. It was somewhat with a spirit of adventure that six Argonauts traversed 35,000 miles of trackless waste, along caravan routes and ancient river beds, around grim and forbidding table-lands, overcoming obstacles almost insurmountable—to prove that the progress of civilization cannot be stopped. The men were led by Georges Morzkoviski, a former lieutenant in the Polish army, with two Chinese natives as guides, these daring men in a twin-six Packard with two trailers containing equipment started their history-making trip from Kweiwachong. Behind them plodded camels carrying gasoline for the trip. Two months and a half afterward the party arrived at Urumchi—but the actual running time had been but 16 days. The adventures followed tortuous caravan routes, rocky and ill-defined. At times the dried river beds proved the only roads. Innumerable boulders proved great obstacles as did the scorching deep sand of the open country. In some places there were no signs of roads. High mountains and lofty tablelands barred progress, ditches and mud in river beds offered hazard, but the Goodyear ribbed cords on front and all-weather cords on the rear proved their tractive powers, under conditions where solid tires could never have been used. Four sets of chains were worn out on the trip, but the one set of tires did this heavy duty without faltering, so that the 12 extra tires proved to be excess baggage. Extremes of temperature were experienced. On the desert the burning sand made it impossible to keep water in the radiator, while in the mountains the biting cold forced heating of the water before it could be used. The terror of the great unknown struck the Chinese guide and chauffeurs who believed that the trip was a challenge to evil spirits and that they should be destroyed for attempting to penetrate where the Genii would not have them. Chinese nomadic tribes that seen in the distance fled at the sight of the "devil wagon." In fact, only the Chinese guide proved that a stout heart beat under his yellow skin. At one time the car was forced to wait three days until the "ships of the desert" caught up with the car and brought gasoline. It was then decided to turn back, but gloom was replaced by joy when the men met a Mongolian who was equal to the emergency. He told them of a pass and guided them from the worst sand stretches. They were forced to leave one of the trailers. Urumchi, capital of Sinkiang, Chinese Turkestan, was finally reached to the amazement of its inhabitants and the relief of the wearied and trail worn motorists.

After resting a few days, the return trip, almost as arduous as the first, was accomplished. Besides proving the possibility of motor travel across the Gobi, the "devil wagon" furnished a new wonder tale that will be added to the folk lore of Mongolia.

WOMAN'S SEAMANSHIP.

A remarkable feat of navigation has been performed by Mrs. Isabella Oram, states the *Central News*.

Unaided, and with a dying husband on board, she brought the schooner *Jean E. Somerville* from Las Palmas to within 70

miles of land before the vessel was driven from its course by strong headwinds and an appeal for salvage was necessary. She is believed to be the first woman to pilot the Atlantic.

"My husband was taken ill the day we left Las Palmas," said Mrs. Oram to an interviewer, "and just before leaving there the cook and mate deserted. My husband soon became worse and unable to walk, and I was compelled to take over the navigation of the vessel.

"I kept him on deck most of the time, and together we took the readings and set the course. But I could see that he was becoming weaker, so when off the San Antonio Light I hailed a fruit steamer, hoping to get my husband aboard it and taken ashore. But the steamer could offer no assistance, for the sea was too high to lower a boat. My husband died next day. I now began to meet with strong headwinds, which blew the vessel out of its course; in fact, when I managed to get my bearings I was almost 200 miles out.

"I brought the schooner into her course again, but against the head-winds I could make no progress. After being buffeted about for over two days I sighted the steamer *Hosehausie*, and signalled for assistance. She towed us safely into Mobile Bay."

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1921



Airplane Messages
from Chosen

Airplane Messages from Chosen

CHANGING CHOSEN

In a public address was heard recently: "Yesterday is of old time." In the last twenty years not only have the cities been transformed beyond recognition by the introduction of railroad, telegraph, telephone, electricity, city water supply, public buildings, schools, roads, auto lines, factories and the like, but the greatest change is to be found in the spirit of the people.

Young Men's Day

In modern Korea young men hold sway and move with such rapidity that the former generation becomes dizzy in the vain attempt to keep up with what is going on about them. Since the independence movement, followed as it was by thousands of arrests, tortures and imprisonments, the young men have attained a degree of independence of thought and of action of which we did not think them capable. They no longer consult their elders, nor are they deterred by fear of consequences.

Public Welfare Dynamic

In Taiku has been organized a young men's association for the suppression of vice and for the general public welfare. It includes non-Christians, Buddhists, Catholics and Protestants. As a first step they went to the chief of police, outlined the purposes of the movement and invited him to speak at their first public gathering. This is but one evi-

dence of a new dynamic which the church may utilize for good, but if not recognized and given an outlet will seek such outlet elsewhere, and leave the church shorn of its strength and largely without hope for the future.

Curtain Removed

Recently the young men in one of the Taiku city churches held a meeting and decided to remove the time-honored curtain which separates the sexes in the church services.

WONDERFUL TURNING TO THE CHURCH

At no time in the history of the Church in Korea has there been such a substantial turning to the Church as during the past months, and this in spite of the fact that the Church has been discountenanced officially and has suffered many annoyances. The people have been waiting until the heat of the persecution should pass and that day fortunately has arrived.

Newspaper Slanders Advance Christianity

The secular Japanese and Korean newspapers have given the Gospel an unprecedented advertisement, all free of cost and unsolicited. This consisted in slanders upon the missionaries and in constantly recurring articles which attempted to fasten the responsibility of the Korean Independence Movement upon the Christian Church. Instead of discrediting Christianity, the newspapers have exalted the Church and the missionary in the eyes of the average Korean.

THREE-YEAR PROGRAM

At its last meeting the General Assembly of the Presbyterian Church of Korea organized a "Forward Movement," with a three years' program and definite line of advance and percentages agreed upon. The three years' program includes in the first year nine different lines of advance, among which are *family prayers, increase in church attendance, larger subscription lists for the church paper, increased attendance at Bible institutes, and gifts for foreign missions and pastors' salaries*. The second-year program includes *revival meetings and special Bible conferences*, while in the third year the results are to be gathered and crystallized in *young people's organizations and Sunday School work*.

Student Preaching Bands Arouse Great Interest

Pyongyang. Student preaching bands have been organized in the boys' schools, and girls' schools, too, and have gone from place to place preaching, singing, giving concerts and in every way stirring up the churches to do more for their Lord. The College Preaching Band went to the southern provinces during March and April, preaching in a score of places. In churches which had been dead for years they drew such crowds that the court yards were filled to the gates. In one place the meeting continued until one in the morning and the crowds remained until the end.

Rings Given

The leader of the band brought back a string a yard long of rings given to help cover expenses. The work of these bands is simply an evidence of new life that has come to the youth of this land,

Andong. Three events took place this summer that were quite out of the ordinary. In July a band of men from Seoul came here to preach. The Editor of the Korean Christian newspaper was the principal speaker. Such crowds as came to hear them! Two weeks later came another band, composed of teachers and students of the Taiku Boys' Academy. Again great crowds came out. Last, but not least, came a band of young women from Taiku. Never before in Andong have I seen so many people together. The church could not hold them, so the meetings were held outside, and the yard from the church building to the school was a mass of humanity. They looked eager and longing for something.

Women Speakers

The Gospel was preached that night by a young woman who gave the people a good message. The next speaker gave a talk on education and was so fluent and eloquent that the people gave the closest attention. When a Korean woman is educated and has a message to give she does not take second place to anyone. These preaching bands sprang up without any suggestion from foreigners and did not confine themselves to places like Andong, but went to large and small places alike. Many thousands have professed to believe as a result of hearing them.

FOREIGN MISSIONARY ACTIVITY OF KOREAN CHURCH

There are fifty-six churches among the Koreans in Manchuria making their influence felt among the Chinese. The Chinese Church and our mission have given the Korean Church a field in Shantung with

a population of over 1,000,000. The American missionaries have nothing more to do with the work in that area. There are three ordained Korean missionaries and over 500 Christians in the region, and the past year 41 were baptized. There are twenty-four churches in Siberia, one being the only Protestant church preaching the Gospel there, and the Korean Assembly has voted to start work in Japan for Koreans living there, of whom there are about 40,000. There is every reason to believe that the Korean Church will become a great spiritual factor in the Far East.

INCREASED INTEREST IN EDUCATION

It is quite evident that we are entering upon an educational renaissance. In all probability we can expect all our mission schools to be crowded as they are in Japan. Our difficulties will be chiefly financial; if we can increase tuition rates, enlist the support of wealthy Koreans and of the Church, and beat down the high salary hold-up, perhaps we can overcome even these difficulties.

Students Overcrowd Schools

Pyeongyang The new school year, which opened on April 2, 1920, has been a record one. The Union Christian College enrolled 87 students, more than the total enrolment for any previous year. The Boys' Academy, with 450 boys, and the Girls' Academy, with 160 girls, have both passed all previous high-water marks. Every nook and corner of our recitation and dormitory buildings is crowded to overflowing. The college students have had no building at all which they could claim as their dormitory. We simply had to borrow \$3,000 to put our

dormitories in shape so that the students could be accommodated comfortably. Such an opportunity as we have at present comes rarely and it would be a crime not to seize it.

Giving Till It Hurts

Kim Ik Too, the noted Korean evangelist, was here (Pyeongyang) holding a series of meetings for a week. The great yard of the Central Church was packed with thousands of people, all that could get within reach of Kim Ik Too's voice. Appeal was made for the new school building. It was pitiful to see the poor people, many of whom were servants in missionaries' homes, earning only a few dollars a month, giving money and before long gold and silver rings and ornaments, brass bowls and articles of all kinds.

Woman's Sacrifice

The most remarkable gifts of all were the hair switches given by the women. There is nothing a Korean woman prizes more highly. The wealth of the husband is reckoned by the number and quality of the switches he gives his wife. Over eight hundred switches were given by the women because of the great need for a new school building. In all there were received in free-will offerings gifts amounting to over forty thousand yen.

Challenge to Home Church

Think what a terrible thing it will be if the mission, in the face of these sacrifices on the part of the Korean Church, is forced to elose some or many of its schools for lack of funds to carry on the work. Unless we have schools to train our Chris-

tian leaders, there will be no one to teach the men and women who from the dense ignorance of heathenism are turning by thousands to the church.

NEED OF RECRUITS IMPERATIVE

The great problem of the stations is to get the work done with the force of missionaries on hand. The work is opening up so that neither the missionaries nor the Korean Church can take care of it. The Korean Church has not nearly the number of trained workers that it needs, and the burdens on the shoulders of the missionaries on the field are so heavy that it seems impossible for them to carry any heavier ones. Doctors and ordained men are needed, single women to do teaching in almost every line and to do evangelistic work. From every station comes the plea for reinforcements to seize this time of opportunity.

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A Unique Example of Denominational Co-operation

Situation: "Where is Korea?" is a question still asked although two great wars have been fought largely in its territory within the last twenty five years and more recently a war for independence has there been waged which may have large influence not only upon that nation itself but upon our own as well.

Think of the map of China. Korea is a tiny peninsula 600 miles long and 200 miles wide hanging into the Pacific from the upper right hand corner of China. To the east of it is Japan, just 200 miles away across the Japan Straits. To the west one night's steaming across the Yellow Sea is China. Cross Manchuria--there a narrow strip to the north and you enter Siberia.

A Foreign Missionary Church: Korea nestles among these great powers much as Palestine nestled among the great powers of the Mediterranean. Like Palestine of later times it is insignificant politically, financially and educationally, but, like Palestine, its people seem to be possessed of a peculiar genius for religion which gives to those who know it the hope that it will be one of the primary agencies in the evangelization of all the Orient.

Already the Presbyterian Church of Korea is sending out foreign missionaries to all of her greater neighbors:

Northward: Eight pastors minister to 100 congregations across the border in Manchuria; Two more preach to Koreans and Russians in and around Vladivostock in the nearest corner of Siberia; One Korean pastor shepherds 25 groups far up in the center of Siberia. This little Korean Church is the only Protestant denomination in the world preaching to the Russians in Siberia.

Southward: Two pastors work in the great Island of Quelpart in the Yellow Sea.

Eastward: One Korean ministers in Tokyo, Japan, to 8 congregations of Koreans and Japanese.



- Quelpart
1. Kangkei
 2. Pyeng Yang
 3. Chairyung
 4. Seoul
 5. Chungju
 6. Andong
 7. Taiku
 8. Syenchun

through all the Orient.

Two other railroads from Seoul going one to the northeast and the other to the southwest make a great letter X with the main line, and at many of the stations of these lines light railways or auto lines run out at right angles and act as feeders to them. There are telegraph lines and postoffices everywhere, and electric lights in all of the larger cities. In Seoul, there are also street cars and gas.

The People--Characteristics and Language:

The people are poor, extremely so, but industrious and hard working. Racially they are similar to both Chinese and Japanese but differ from both in many ways. They average larger than the Japanese and are not so brown in color. As compared with the latter they are mild and gentle. The educated people among them can read the same Chinese characters which the Japanese and Chinese use, but pronounce almost every syllable differently from either, so that the languages are as different as is the English from the German.

In addition to the Chinese characters, the Koreans have a precious treasure in a phonetic alphabet of only 26 letters which was invented by one of their kings four hundred years ago, but was little used by the people until the missionaries came in and adopted it. To it is due in great measure the rapid spread of the Gospel.

The Outstanding Need Today:

One of the most important features of missionary work is the distribution of Christian literature, which the people buy in large quantities. At the book stores, the Gospel is preached publicly and privately to all who come. The approved version of the New Testament is in use, and a tentative version of the Old Testament while the approved version is being prepared. There are possibly 300 other Christian books, but they could all be put on a three-foot shelf. Two theological periodicals, a Bible magazine, and a Sunday School magazine are published besides the weekly paper. Translation work is the greatest need of the Korean Church today.

Pioneers and Martyrs:

Christian Missions in Chosen had their beginning in 1790 when the Roman Catholics sent literature to that country from Peking, resulting in the formation of a group of believers. The new faith with its prohibition of ancestral worship met with Government opposition and in 1803 the first Korean Christian suffered death. Nearly 60 years later the first French priest entered the country through the sewer drain of the border city of Wiju. Within three years twenty-three others had gained entrance. Nearly all of these were put to death by the Government in the most revolting manner. Many thousands of their Korean followers suffered with them, being hunted down like mad dogs, so that here, as in other lands, "the

blood of the Martyrs has been the seed of the Church". The Romanists now (1920) have some sixty French and German missionaries in the country and report 70,000 believers.

Protestant Missions in Chosen.

Evangelical religion was introduced into Chosen in 1871 by Rev. John Ross, D.D. of the Scotch United Presbyterian Mission in Manchuria. Dr. Ross translated the Gospel of Luke and distributed copies to Koreans who had crossed the border and who on returning carried the message to their fellows. Later Dr. Ross with his associates visited Chosen braving hardships and peril and baptized a number of converts. After the establishment of treaty relations between Korea and the United States, Dr. H.N. Allen, a medical missionary in China, was sent by the Presbyterian Board to the capital of Chosen that he might through the avenue of medical skill "make straight a highway" for the Gospel. Reaching Seoul in 1884, he was appointed physician to the Legation. His successful ministries to a nephew of the King secured the royal favor at the outset, and the King himself established a hospital, the first institution of Western civilization in that land. In the same year the Presbyterian Board appointed J.W. Heron, M.D. and Rev. Horace G. Underwood, D.D., to establish a Mission at Seoul. Following them by only a few days, Rev. Henry G. Appenzeller and William B. Scranton, M.D. appeared upon the field to inaugurate a Mission of the Methodist Church North. The Southern Methodists arrived shortly afterward and before the century closed the Presbyterian ranks had been augmented by the coming of the Australian; Southern and Canadian Presbyterians. Other Missions followed later - The Salvation Army, The Holiness Mission, The Seventh Day Adventists, and the English Society for the Propagation of the Gospel. Some missionary effort was also made by churches in Japan; but the chief evangelistic responsibility has always rested upon the Methodists and the Presbyterians, the latter carrying two-thirds of it and our own branch of the Presbyterian Church conducts about one half of all the work that is done.

From Seoul as a center, Christianity spread here and there throughout the country. There is no story of modern Missions more remarkable than that of the Korean Church. The first Protestant Church was organized in 1887. In 1890 only 100 converts were reported. A generation has passed and the Presbyterian Church of Chosen numbers 200,000 souls, remarkable for simple primitive piety and evangelistic zeal. These Christians regard themselves as individually called to communicate the truth they hold. The injunction "As ye go, preach" is by them literally fulfilled; men and women and students give days and weeks of time that they may "preach in the next towns also" and even when upon their own errands, they are always about their Father's business, telling the story to every one whom they meet, as they have seen their leaders do. And so, in Chosen, "the word of the Lord" has "run".

The Presbyterian Church of Chosen:

This Church consists of the Christians of all the four Presbyterian Missions working in Chosen. It has its own General Assembly and twelve Presbyteries covering the country. The missionaries simply co-operate with the Assembly which is fully self-governing.

An Object Lesson in Christian Giving:

The congregations of this Church, which are associated with our Mission, have 1200 church buildings. Only seven of these have in them a cent of money from America. They were all paid for by the Koreans. All of the 240 ordained pastors are paid entirely by the churches. That is the law of the Church. About 80% of all other church workers are also paid by the people. In 1919 the Koreans connected with these 1200 churches raised for their work a total of \$144,000, or more money, dollar for dollar than our Board sent in that year to Korea, even including the cost of new property and the salaries of the missionaries. And for their foreign mission work alone, these Koreans gave in that year about \$8,000 gold.

An Object Lesson in Church Unity:

Between the Methodist and Presbyterian forces there has always been the greatest harmony. In 1909, they divided between themselves the whole field by county lines, so that in Korea a man is not a Presbyterian or Methodist from choice, but simply because he happens to live in a certain county. If he moves across a county line, he automatically changes his Church. There is but one hymn-book for all the field, one union Church newspaper, union Sunday School and all other literature. There is a Federal Council of all the missionaries and another Federal Council of officially elected delegates from the Presbyterian General Assembly and the Methodist Conferences who handle all questions of general interest. This is practical though not technical organic union.

The Educational Problem:

This growing spirit of Christian unity has made it possible to establish a number of union institutions of higher learning among which are "The Women's Academy" for the training of Christian teachers, "Chosen Christian College", "Severance Union Medical College" and "Pierson Memorial Bible Institute". All these are located at Seoul while Pyeng Yang is the seat of the "Women's Bible Institute" and the "Union Theological Seminary" with its out-growth "The Union Christian College". At Syen Chun, the center of a large country work, the Presbyterian Board maintains the "Hugh O'Neill Academy and Industrial School for Boys" and the "Louise Chase Institute" the latter intended for girls and women who have not had the advantages of a primary education. The Mission also conducts several other Bible Institutes and Academies not here named. The political

disturbances of recent years have interfered seriously with all educational work. Now that partial quiet has been restored, the influx of students is such as to create a very serious situation, which demands instant relief.

Many of the schools are being crowded to overflowing and new applications for admission are constantly coming in. Christian Koreans covet a Christian education for their children and are making many sacrifices to secure it. At one meeting in Pyeng Yang \$30,000 were given by those present to provide a Christian education for the young people of the Church. For the schools of lower grade the Korean Church assumes the entire expense, but help is needed and needed now for the enlargement and equipment of the higher schools to meet the present unprecedented demand. Unless we have schools to train our Christian leaders, there will be no one to teach the men and women who from the dense ignorance of heathenism are now turning by thousands to the Church. The opportunity is momentous. It will pass.

Medical Work:

Medically little was done for the people before the missionaries entered the country. Now (1920) there are 22 mission hospitals averaging each 10,000 treatments per year and the Severance Hospital at Seoul last year treated 52,400 patients. There are thousands of lepers in Chosen, and a department for the study of this scourge has lately been added to this Hospital.

Social and Political Relations:

The foreign community of the country consists of approximately 400 French, British and American miners, and as many more people in business and diplomatic circles. They have always been most cordial to the work, and in social relations. The Korean people as a whole, whether they have become Christians or not, have from the first been friendly. We have among our Christians some of the highest officials in the kingdom. For example the vice-governor of the province in which Seoul is located, is an elder in one of our churches and takes his turn in preaching there.

Between the Japanese and the Koreans since the annexation in 1910 there has been more or less friction, and the position of the missionaries has at times been very difficult, but they have rigidly maintained a neutral stand. In 1919, when Chosen's great struggle for independence began, many Japanese officials persisted in attributing the movement to missionary instigation. The Government, however, after investigating the matter has publicly exonerated the missionaries and they are unmolested. Even the slanders of the Japanese and Korean newspapers instead of discrediting Christianity "have fallen out rather unto the furtherance of the Gospel", and to the exaltation of the Church and of the missionary in the eyes of the average Korean.

DR. HALL, FORMER LOCAL RESIDENT, IS DRIVEN FROM KOREA BY JAPANESE

Mar. 29, 1924

Dr. Sherwood Hall, former Johnstown resident, who became a pioneer in tuberculosis work in Korea, has been driven from that country by Japanese after being arrested as a spy, tried in court and fined 5,000 yen. (The yen is worth slightly under 25 cents in U. S. money).

This information is contained in a letter received by Mrs. George Hildenbrand, 111 Prindle avenue, from Dr. Hall and his wife, who are well known in the Glove Cities.

Dr. Hall was a nephew of the Rev. Frank Sherwood, pastor of the Methodist church of this city from 1900 to '02. He lived with his uncle while the latter was pastor here and attended Johnstown schools. His parents were at that time medical missionaries in Korea, and it was quite natural that he should follow in their footsteps in later years.

His father died in the Far East and after remaining there for a number of years, Dr. Rosetta Sherwood Hall returned to Groversville a few years ago to make her home with her brother, Rev. Frank Sherwood, then retired.

She also opened an office and started a practice, but soon after the death of her brother about a year and a half ago she went to Liberty, N. Y. where she is now practicing.

The letter is as follows:

S. S. President Jackson,
Dec. 13, 1940

Dear Friends:

Shanghai is fading into the distance and now we feel really free for the first time in months. We have not been able to tell you what was actually happening to us because we knew that our letters were opened and read in the hope of finding something to compromise us. Once, when the local people had difficulty in deciphering Dr. Sherwood's script, they came to get help from our Korean doctor thinking he'd be more familiar with the scrawl.

Briefly, we've been in jail as spies, had a court trial and paid a yen 5,000.00 fine. Detectives trailed us till we were on our way leaving Seoul. Sherwood could hardly say goodbye to the few friends who dared to come to see us off because a plain clothes man was so busy questioning him. He didn't desist till the head of the Seoul gendarmerie called his minion off. But I must go back to the beginning.

The first Sunday in August my husband, our guest Father Carroll and I were standing outside our cottage at Kashinpo Beach watching a gorgeous sunset reflected in lake and ocean. In the distance were the famous Diamond Mountains.

From our vantage point half way up the hill we could get one of the loveliest views in the world. Superficially all was peace and beauty but Father Carroll was telling us that Father Chadwell, the English church priest in Pyeng Yang, was in jail. We'd read of Cox' suicide in Japan and other arrests there. Father Chadwell's arrest was the beginning of the farcial spy round-up in Korea.

Locked Up Four Days

Next morning at 7 A. M. I heard someone prowling around our cottage and got up to investigate. It was two gendarmes in plain clothing and they had come to arrest our guest. They kept insisting to us that he was a good man, nevertheless they took him back to Haiju bag and baggage and put him into jail for four days, all at his own expense.

Our cottage being on a hill is well above the 20 meter limit beyond which it is absolutely forbidden by military law to take pictures; yet before the gendarmes left they took Father Carroll up on the roof and tried to force him to take pictures. Just as they were getting ugly Sherwood stepped up and said he couldn't permit infractions of military regulations from his house, so they desisted, but our guest was jittery from then on, and anxious to get down from the roof fearing he'd suffer the fate of Cox.

We were warned by the gendarmes to say nothing at all about our guest's leaving. I don't know how they expected us to explain his sudden disappearance but we didn't save to give information. In spite of their precautions they ran into the whole beach population for they left just as folks were gathering for the work of special meetings just beginning. Father Carroll passed friend after friend. The Seoul folks recognized the gendarme and knew what was up so that word of his arrest went to Bishop Cecil on the same train as he did.

Next day, unfortunately for us, Dr. Sherwood was called to Haiju by wire on sanatorium business. Maybe the gendarmes thought it was collusion. Anyhow, as he was taking the train the following Friday in Haiju to return to his family he was told to report at the gendarmerie in Seoul next morning.

All the beach residents had been anxious about Sherwood and when he didn't return as expected I was very much distressed. A telegram in Japanese telling me he was detained a day didn't reassure me much because he himself would have wired in English. I learned later this was from the gendarmerie and a concession wrung from them by Sherwood to relieve my anxiety.

Sherwood returned to us Monday morning but he nearly didn't get back at all. It was only when he pointed out to the officials that they would cause much more comment by preventing his return than by letting him come back, under promise not to talk, that they consented to his coming at all. This was very true for special prayers were being made at the meetings on his behalf and the whole community awaiting news of both Sherwood and Father Carroll.

People understood why we couldn't talk and refrained from asking questions but he could talk freely to me. He looked haggard after the ordeal of two days and a night. The first day was devoted to trying to prove him a British spy. He was shouted at and called a liar numerous times, all of which seems to be part of the accepted procedure and you are not supposed to consider it unpleasant. A guard stayed with

him every minute till night by which time they had apparently decided he was an innocent man. He was allowed to send out for food and was given a cot in a good-sized room for the night. Incidentally he found he was not the only foreigner imprisoned for the messenger boy mixed the buns order and gave Sherwood the package intended for Bishop Cecil, head of the English Church in Korea.

The second day's session was face-saving for the gendarmes. Someone told Sherwood that if the officials had realized all his U.S.A. connections they'd never have taken him but having started the machinery they couldn't stop it. Like almost everyone else in Korea we've had a few money orders from Peking. Unlike others we've been only once each and had only small amounts. Some folks have gone up to the limit. Sherwood had to satisfy the gendarmes that our money orders weren't paid by the British Government. He told them we had written our own personal cheques on a New York bank (which is perfectly legal for a foreigner) cashed them and used the money to buy hospital and personal supplies, sending back the unused balance by money order. We still had a small balance remaining with a friend in Peking and he asked if he should stop this being sent in by money order. The officer said, "No! Send all you want."

They gave him a form for me to fill out as to what I had cashed and spent. This I did and we thought the affair ended but a week later a telegram came calling me up to the gendarmerie in Seoul. I was met by an officer who courteously carried my small overnight bag and escorted me to a waiting taxi. (It is very difficult to get a taxi these days). Two of our own missionaries were on the same train and naturally anxious about me for I was the first woman to be called up as far as we knew. One told me later they were watching me without seeming to and were relieved when they saw the gendarme carry my bag.